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A CENTURY OF GROWTH

OR THE CHURCH IN WESTERN MARYLAND.

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A CENTURY OF GROWTH;

OR,

THE HISTORY OF THE CHURCH

IN

WESTERN MARYLAND.

By Rev. THOMAS J. STANTON, M. A.

VOLUME II.

BALTIMORE:
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APR 7 1959

TO

His Eminence

JAMES CARDINAL GIBBONS,

"Qui nihil nisi laudandum aut fecit, aut dixit, aut sensit,"

THIS VOLUME IS DEDICATED

WITH SENTIMENTS OF

ESTEEM AND GRATITUDE.

PREFACE.

In presenting to the reading public the second volume of the history of "The Church in Western Maryland," the author takes occasion to acknowledge, with feelings of lasting gratitude, the many kind words spoken and written of the first volume. He also thankfully acknowledges his special indebtedness to the Reverend Clergy for valuable assistance and encouragement received from them. He has endeavored to follow the suggestions offered by the Rev. Fathers, who have been kind enough to make suggestions, and in so doing he has at least tried to give to the narrative variety, instruction, and a certain amount of interest combined, without, however, losing sight of the fact that "the first law of history is to be afraid to utter a lie; the next is not to be afraid to tell the truth." How far he has succeeded or failed is left to the reader to say.

The work was begun as mere pastime—it has been carried on and ended with no higher motive; and even if it is productive of no other good, inasmuch as it has reached the end for which it was undertaken, it is already its own reward.

"Go, little book, from out our solitude
We cast thee on the waters. Go thy ways!
And if, as I believe, thy vein is good,
The world may find thee after many days."

LONACONING, MD., *December* 8, 1900.

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A CENTURY OF GROWTH.

CHAPTER I.

FREDERICK COUNTY.

FREDERICK County originally embraced the whole section of the State now known as Western Maryland. It is the most eastern of the Western Maryland group. It possesses great agricultural advantages—the Monocacy and Middletown valleys, in particular, are noted for their fertility. As a manufacturing centre the county has many resources, some of which have been partially developed. Transportation facilities are excellent, including the Chesapeake and Ohio Canal, two divisions of the Baltimore and Ohio Railroad, the Pennsylvania Railroad, and an Electric Railway between Frederick City and Middletown. The county was created by an Act of the General Assembly, June 11, 1748. It was named after Frederick, the sixth and last of the Barons of Baltimore.

The profane history of Frederick County is rich in events of national importance. "It was there that the

odious Stamp Act was first denounced; it was there that Franklin and Washington first met; it was there also that General Sharpe, General Braddock, and Colonel Washington met in the spring of 1765." Frederick County owes an everlasting debt of gratitude to the good fathers of the illustrious Society of Jesus.

St. Ignatius Loyola, the founder of the society, was born of a noble family, in 1491, in the Castle of Loyola, at Biscay, Northern Spain. He was educated for the army, and grew up a proud, aspiring soldier. He was endowed with a high order of military talents, and soon became noted as a daring and accomplished commander. He was severely wounded in 1521, at the storming of Pampeluna, which he was defending against the attack of the French. During his slow recovery he providentially read a volume of the "Lives of the Saints," which opened the eyes of the young soldier to a holier and nobler warfare than he had yet known. He was just thirty years old when the new grace touched his heart and the new light illumined his mind. The wounded soldier of Pampeluna became the illustrious founder of the glorious Society of Jesus.

Maryland has been aptly called "the cradle of Catholicity" and "the day-star of liberty in America." She is also known as the "land of the Sanctuary," all of which titles reflect glory on the Sons of Loyola, because with the broad-minded founders of Maryland came, in the gallant little ships, the *Ark* and the *Dove*, three saintly Jesuits, Fathers Andrew White,

John Altham, and Timothy Hayes. "They came," says the learned Father McGurk, "in the company of honorable men, weary of the struggles for conscience' sake. Governmental intolerance of their peculiar tenets drove the Quakers to Pennsylvania, the Episcopalians to Virginia, the Puritans to Plymouth, and the Catholics to Maryland. The circle of freedom, which all of them but one drew around them, was only large enough to inclose themselves. The banner of but one ship proclaimed universal tolerance, and that was the ship which brought the Catholics to Maryland.

"To Sir George Calvert were our Catholic ancestors indebted for this. Until 1624 he was a Protestant. His conversion involved great personal sacrifices. He held the high and lucrative office of secretary of state under James I. To continue to hold office was to share in the iniquitous laws which persecuted his Catholic fellow-citizens, and that he could not do. He led in person a colony to Newfoundland, but its soil was too sterile. He sailed southward, but failed in his attempt to associate with the Episcopalians of Virginia. They wanted freedom, but it was only freedom for themselves, not for Catholics, and they would have exacted an oath from him which would have degraded him below the slaves on their plantations. He returned to England and obtained a liberal grant, under which his son Leonard planted the colony of freemen in Maryland. The gallant little ship left England November 22, 1633. The colony was numeri-

cally Protestant, but politically, socially and religiously Roman Catholic. The expedition consisted of Leonard Calvert, as Governor, Jerome Hawley and Captain Thomas Cornwallys, assistants, with twenty gentlemen, and 200 mechanics, laboring men, servants and others. The superior of the three Jesuit priests of the party was Father Andrew White, the apostle of Maryland. At the outset they placed their ships under the protection of God, committing their success to the keeping of the blessed St. Ignatius and the guardian Angel of Maryland. A site for a city was chosen, and St. Mary's the name given to it."

Although, the foregoing quotation may seem slightly outside the scope of this work, we do not deem it amiss to call attention to the founding of the Southern Maryland missions, because it was from these time-honored settlements that the Jesuits first came to minister to the few Catholics of Frederick County.

ARTICLE I.

MOUNT ST. MARY'S CHURCH, EMMITSBURG.

Mount St. Mary's parish is the oldest mission of Western Maryland and it has probably more illustrious names linked with its history than any other parish in the United States. The infancy of the parish recalls turbulent days in the history of Maryland. Under the Catholic settlers of Maryland, as Bancroft tells us, "religious liberty obtained a home, its only home in the wide world, at the humble village which bore the name of St. Mary's. The Roman Catholics, who were oppressed by the laws of England, were sure to find a peaceful asylum in the quiet harbors of the Chesapeake; and, there too, Protestants were sheltered against Protestant intolerance." But this happy state of affairs was not long to continue. In 1692, as soon as the Protestants were powerful enough, the Episcopal Church was made the established religion of the colony. Catholics were disfranchised and denied the legal right to worship God according to the dictates of conscience.

For many facts connected with this parish we are indebted to "Notes and Names," kindly furnished us by the Rev. John B. Manly, the present learned pastor of Mount St. Mary's. Of the origin of the parish Father Manly speaks thus:

"With the removal of the seat of government from St. Mary's, the first capital, to Annapolis, where the adherents of the Established Church were in the majority, all prospects of better days seemed to have vanished from the minds of the 'papists,' and thenceforth they began to scatter, moving to such localities as afforded some hope of respite from their oppressors. Many settled upon the border-land of Pennsylvania, where they enjoyed some slight advantages under the benevolent government of William Penn; others followed the course of the Potomac, and laid out pleasant homes on its northern banks; and others, a comparatively small number, pushed into the interior, until their course was barred by the towering heights of the Blue Ridge, at that portion known as the base of Karrick's Knob, to which they afterwards gave the name of St. Mary's Mount, and there they rested in a valley of surpassing beauty, watered by the winding Monocacy and its purling mountain tributaries.

"The leader of this party was William Elder, who moved here, about 1728, from St. Mary's County, where his ancestry had been located for three generations. 'With the advent of Mr. Elder,' says Rev. Dr. John McCaffray, of beloved memory, 'begins the history of Catholicity in this neighborhood.' William Elder was soon joined by the Livers, Owings, Wheelers and other Catholic families who, like himself, had originally come from England, but for awhile resided in the lower portion of the state. The Brawners, also a good old English family, whose name is intimately linked by

matrimonial ties with those mentioned, were already on the scene, and they soon became converts to the faith, and actively identified with the cause of Catholicity in this locality."

The first mass at the Elder Settlement was celebrated at the home of William Elder, where Zentz's Mills are at present located. Father Manly gives as proof of this assertion "a respected family tradition" and "a boatman's shell," which may be seen in the College Cabinet, donated by Archbishop Elder. It bears these words:

"Used in Calling the Faithful to Mass,
At the Home of William Elder,
About 1734."

Tradition does not give the name of the priest who first visited the Settlement, but we may safely assert that he was a Jesuit from St. Inigoes Manor, St. Mary's County; and it is at least solidly probable that it was Rev. Joseph Greaton, S. J. This good priest was a travelling missionary from White Marsh, northward, until 1731 or later when he was stationed in Philadelphia, where he built old St. Joseph's Church in 1732.

The pains-taking John T. Reilly, in his "Conewago," says: "Father Greaton was born in 1680, entered the Society of Jesus, July 6, 1708; was ordained and came into the Province of Maryland, in 1719. His starting-point was, most likely, old St. Inigoes. Rev. Thomas Harvey died in Maryland, in 1719, and probably Father Greaton took up the work where he left it off."

The Elder Settlement was visited occasionally by Jesuit fathers from Southern Maryland until 1740 or 1741 when the mission of Conewago was established. It must be remembered that the boundary lines between Maryland and Pennsylvania were not clearly defined until 1767, when Mason and Dixon finished their famous survey; as a consequence of the dispute, some settlers held titles from the Penns, others from Lord Baltimore, and many, no doubt, believed Conewago located in Maryland.

In 1740 Rev. William Wapeler, S. J., established the mission of Conewago, Adams County, Pa. In 1741 he built a small log church, and the Elder Settlement of Maryland soon began to receive regular visits from the good priests across the border. Father Wapeler was born in Westphalia, January 22, 1711, and entered the Society of Jesus in 1728. Archbishop Carroll says that he converted many to the true faith during the eight years he remained in America. On account of failing health he returned to the fatherland, and died in 1781.

Father Henry Neale, another zealous Jesuit, became the successor of Father Wapeler, and attended the little mission until 1753.

It is not at all surprising that little information can be obtained regarding this old mission, because the intolerant spirit of the times had placed stringent penal laws on the statute books forbidding Catholics to worship God openly. Their churches, called "mass-houses," were built to appear like private dwellings;

and even where public sentiment permitted Catholic worship, secrecy was prudent, because the unjust laws of the time prohibited it. Add to this the fact that bitter feeling existed between the English and French, a feeling which terminated in the formal declaration of war in 1756. The Catholics were therefore obliged to act with great prudence on account of their supposed leaning towards France.

The antiquity of this time-honored mission may become more evident to the minds of the present generation if we remember that the Elder Settlement had celebrated the silver jubilee of its existence before the sacrifice of the mass was offered in what is now the great city of Baltimore. It is historically settled that, at the beginning of the year 1755, there were but two or three Catholic families, of Irish birth, in Baltimore. That year, however, saw the coming of a ship-load of Acadians, those persecuted French-Canadians, who had been driven from their homes in Nova Scotia by the harsh treatment of a brutal English governor. Their story is pathetically told in Longfellow's "Evangeline." About Christmas, 1755, Father Ashton went from Carroll's Manor, Howard County, and celebrated, for the poor Acadians, the first mass offered up in Baltimore.

In 1753 Father Matthias Manners, of Conewago, began to attend the Elder mission and continued at his post of duty for ten years. Reilly's History speaks thus of the above-mentioned Jesuit: "Of Father Manners we know very little. He was the first priest

stationed at Conewago, and his missionary field was large, taking in all this section of the States and extending westward along the mountains into Virginia. We do not know when he first came here, but he must have ministered on this mission up to 1758. It is said he was "a great man" and acted in the capacity of Provincial, but under what conditions and circumstances in the state the Society was in, we are not able to say. If even he was only Superior, there is no record to show who were his co-laborers. His proper name was Sittensperger. Why he officiated under an assumed name does not appear, but it might have been to avoid the interference of friends in the old country, who might have been opposed to his conversion, or perversion in their estimation, as we learn from the similar experience of other priests. At that time it was customary in both countries to translate proper names into the language of the adopted country; and as *Sitten* in German is equivalent to *Manners* in English, Father Sittensperger may have thought it mannerly, as well as customary, to Anglicize his name. That there was a graver cause than this, there is every reason to believe. At home, at Conewago, among his friends and those of the faith, he may have been known as Father Sittensperger, S. J.; but on his travels, among strangers, he was doubtlessly only recognized as Mr. Manners, a gentleman travelling for some purpose or other, except to the few Catholics he met, who knew him as a Catholic priest. Those were not halcyon days for the poor Catholic priests or people."

Other Jesuits who visited the Mountain mission were Fathers Williams, Hunter, Framback and Walton. Father George Hunter was at one time Superior of the Society in America. Of Fathers Williams and Walton very little is known, except that they came from Conewago to attend the "Pleasant Level Chapel." We shall speak of Father Framback, in the history of Washington County.

Father Matthew Ryan, a diocesan priest, paid occasional visits to the mission. It is said that he was the first priest that offered the Holy Sacrifice at Emmitsburg. He was "a man of quiet energy, and deep and simple piety."

Rev. Demetrius Galitzin, pastor of Taneytown, certainly visited the mission occasionally, although he was never the regular pastor. He was, however, on the point of becoming pastor of Emmitsburg, when he obtained Bishop Carroll's permission to establish his Catholic colony at Loretto, Pa. This is clear from the following letter:

WASHINGTON CITY, *March* 1, 1799.

Rev. and Dear Sir:—

I fear you have been disappointed in not receiving an earlier answer to your letter which covered a list of subscribers in Clearfield, Frankstown, and Sinking Valley. I had come hither on business immediately before the arrival of yours at Baltimore. Your request is granted. I readily consent to your proposal to take charge of the congregations detailed in yours, and hope that you will have a house built on the land granted by Mr. McGuire, or, if more convenient, on your own, if you intend to keep it.

Before I received yours my intention was to advise you of the notice lately given me by Mr. Egan, that he would return to Ireland in the spring or summer. I meant to have offered to you, with your present congregations, that of Emmitsburg and the mountain (now Mount St. Mary's), united in one.

✠ JOHN, *Bishop Baltimore.*

Rev. D. A. GALITZIN.

In God's plan all the events of history seem mysteriously woven together, and the Church proves magnificently governed, because divinely governed. Cornelius may be in Caesarea and St. Peter in Joppe, but their wonderful visions meet in a wonderful manner. One hand manages the world, and that is God's hand; one mind sees all events with their ultimate consequences, and that is God's mind. The little parish on the mountain did not seem very successful towards the end of the eighteenth century, but God's plans will come out most gloriously. "The Revolution which caused such ruin in the Church of France," says the Souvenir Volume of St. Mary's Seminary, "wrought untold blessings for other countries through the emigration of the clergy. The United States received a good share of that apostolate of the faithful priests who preferred exile and poverty to apostacy in their native land. When the cloud of religious persecution broke with unrestrained fury in Paris and the provinces, the Superior-General of St. Sulpice was Jacques Andre Emery, a man whose broad views, extraordinary love of the Church, and

invincible courage in face of the guillotine, made his influence felt, not only by the clergy of France, but even, later on, by the imperial potentate who wanted to subject the Church to his will. In 1790, Father Emery, in order, as he thought, to save his society from destruction, had conceived the project of founding a colony of Sulpicians in the valley of the Mississippi, when he was informed that an Episcopal See, the first in the United States, had just been erected in Baltimore. At the same time the papal nuncio, Mgr. Dugnani exhorted him to change his plan, and establish a Seminary in Maryland. Accordingly, Father Emery sent to England one of his priests, Father Nagot, to lay the design before Dr. Carroll, who had just been consecrated Bishop of Baltimore. At the first intimation of the project, the zealous pastor thanked God for this favorable opportunity of gratifying his own wishes and those of the Holy See by the establishment of a seminary in his diocese, but he declared that, as he had nothing to offer but his own good will, the Sulpicians would have to defray all expenses of travelling and installation. On Father Nagot's return to Paris, Providence supplied Father Emery with unexpected resources, which enabled him to conclude at once the affair with the American prelate. The four Sulpicians selected for this important and distant mission were well qualified by their virtue, ability and experience. Father François Charles Nagot was the first superior of the new Seminary."

The good Father Nagot and his three saintly companions were soon followed by another little band of French priests, "whose names are set in such shining letters in our history, that we can hardly imagine their first coming, heart-heavy exiles from the beloved land of France, their sunny youth clouded by their country's dissensions, their own persecutions, and the gloomy parting from home and friends, and national customs, to seek a home in a far land, where poverty and toil alone awaited them. But poverty and toil were not their only welcome, for, as they were about calling upon Bishop Carroll, immediately after their arrival, they were met by him, 'on foot,' as they noticed with intense surprise, coming to call on them; and when with all deference they disclaimed the high honor, the noble answer of the bishop: 'Gentlemen, you have come thousands of miles to see me, shall I not walk a few squares to see you?' was an earnest greeting of the whole American heart to them for all time."

Among this latter band was Rev. John Du Bois, a young priest of peculiarly energetic character joined to most gentle and winning manners.

The coming of Fathers Nagot and Du Bois meant unspeakable blessings for the Mountain Church. Father Du Bois was appointed to the pastorate by Bishop Carroll in 1794, and the little congregation—still known as "The Elder Station"—was to remain under his charge until 1826. The young Frenchman was blessed with an iron constitution, and being animated with the zeal of an apostle, he naturally undertook and accom-

plished great things. In his work he received much assistance from the learned Father Nagot. This saintly Sulpician was holding the position of Superior of the new struggling St. Mary's Seminary, of Baltimore. The Souvenir Volume of the Seminary explains that, in 1803, it became necessary "to receive subjects without discrimination of creed or aspiration"—this, of course, destroyed its peculiar character as a preparatory Seminary. "It became a mixed College, and comparatively few subjects found or preserved there a clerical vocation. The saintly Superior of the Seminary, Father Nagot, preoccupied, as Father Emery himself was, with the idea of having purely ecclesiastical schools, began, in 1806, a new establishment at Pigeon Hill, Adams County, Pennsylvania. A suitable tract of land had been given for that object by Mr. Joseph Harent, a French Catholic, who, later on, was ordained and joined the Society of St. Sulpice. Here Father Nagot gathered a dozen promising children of the neighborhood, who all desired to become priests, and with the aid of a few seminarians, trained them to literature and piety. It was a touching spectacle to see that venerable priest, who, for many years, had reckoned among his pupils or penitents the *élite* of the French capital, consuming the last remains of his strength in teaching the rudiments of the Latin language to a few children of humble condition, and considering this occupation as the glory and comfort of his old age."

With the increase in the number of priests and the growth of the missions, the territory traversed by

Father Du Bois was more and more narrowed. In the year 1805, the Mountain mission had grown into a parish, with the Rev. John Du Bois the first resident pastor. Being a man of unbounded zeal, Father Du Bois, on the suggestion of Father Dubourg, undertook the founding of a preparatory seminary at the mountain near Emmitsburg. "In the spring of 1809, the sixteen students of Pigeon Hill joined the young men gathered together by Father Du Bois. The school took the name of Mount St. Mary's College." Thus, those zealous apostles, exiles from their home, Fathers Nagot, Dubourg and Du Bois, laid the foundation of what has since become the great Mount St. Mary's Seminary, "the mother of Bishops."

Of Father Du Bois' pastorate, Father Manly speaks as follows: "The congregation set to work at once to make the good priest comfortable, by erecting for him a pastoral residence west of the spot now occupied by the college, on the hill-side, known in after years as Mr. Duhamel's house. On November 19, of the same year, Father Du Bois broke ground for the erection of a parish Church, which was completed and dedicated on the feast of the Assumption, August 15, 1806. During the building of the Church, and probably for some time previous, as the Pleasant Level Chapel became too small to accommodate the increasing flock, the pastor officiated on Sundays and holy days at the house of Joseph Elder, near the present residence of Prof. Jourdan, where he had a flourishing parochial school. The mention of this fact may explain the

RT. REV. JOHN DU BOIS, D. D.

mistake made by those who associate the first Mass said in the neighborhood with that locality. Perhaps

it was there that Father Du Bois said his first Mass as pastor of the new congregation, but it was not there that the first Mass, within the limits of the parish, was offered up nearly three-quarters of a century before. At the beginning of Rev. Mr. Du Bois' pastoral ministrations here, services were conducted in a simple and primitive manner, but with the advent of Mother Seton (1809) they began to assume a more elaborate and solemn air. One of the sisters of the little band of worshipers from St. Joseph's Valley, faithful attendants at the Mountain Church till a chaplain was afforded them, would preside at the piano, which for years was the substitute for an organ in providing music for the High Mass and Vesper Service.

"The land for house, church and cemetery, built and improved by the people, was given by a member of the Elder family, and was deeded to Bishop Carroll for the use of the congregation. In 1808, when Rev. Father Du Bois became a member of the Sulpicians, he transferred to that religious community, with the permission of his Bishop, the parish property, together with his own private possessions, namely, college effects." By this time the zeal and learning of Father Du Bois had made him widely known and very much beloved, both by Catholics and non-Catholics. He was a universal favorite with the most cultured families of the South, having resided for a time with James Monroe, the future president of the United States, and having taken lessons in English from the dis-

tinguished orator, Patrick Henry. His energy and activity caused him to be named the "Little Bonaparte."

He was consecrated Bishop of New York, October 29, 1826. He had to battle against factions among his people; and the trustee system, which existed, firmly established in many congregations. He was also obliged to contend with opposition from certain clergymen of the diocese, as is clear from the following letter from his Vicar-General to Dr. (afterwards Cardinal) Cullen:

NEW YORK, U. S. A., *Sept.* 15th, 1833.

Dear and Revd. Sir:—Our mutual friend, Rt. Revd. Doctor England, who has not as yet returned to America, has made me acquainted with your character and great merits. As circumstances may oblige me to throw myself not unfrequently on your kindness and charity, I congratulate myself on having so valuable a friend so near the holy see.

My object in now writing to you is to inform the Sacred Congregation of the Propaganda, through your Reverence, that the money to our aged Bishop for the purpose of building a seminary, is in danger of being utterly lost. Of this you will be the best judge when I inform you that he has bought a farm, thirty miles or more from the city, for twelve thousand dollars. Of this sum he has paid four thousand, and still owes eight thousand dollars, for which the farm is mortgaged—subject to an annual interest of six per cent. on said mortgage.

On this farm he has begun a house, eighty feet square, for a Seminary; and behold, now when it is only eight or ten feet above the surface, he tells me that he must stop the work, having but four thousand dollars to complete an edifice that will cost, when finished, at least thirty thousand dollars. From the facts now before you it may be justly deduced that the money of the Sacred Congregation is

in jeopardy. The Bishop will never get any help from the people, because they have no opinion of his prudence.

In order to save the money so liberally granted by the Holy See, I make the following proposition:—Let the property, as it now stands, be entrusted to me by the Sacred Congregation, and I will, in my own family, find funds to complete the work and to put it in fair operation; binding myself at the same time to make over the property to the Diocese, as soon as the money I must borrow is paid off.

I do not know if they are aware of the manner in which he loaded the College of Mt. St. Mary's, of which he was president, when called to the government of the Diocese. That College was within an ace of falling into the hands of the Lutherans, and was saved by the interference of one or two priests, who became responsible for thirty thousand dollars, a great part of which is as yet unpaid.

I shall trespass no longer on your very precious time, and hasten to subscribe myself, Revd. and Dear Sir, with every sentiment of respect and esteem,

Your faithful and truly devoted servt.,

JNO. POWER,
Vicar General of the Diocese of New York,
United States of America.

Although cramped and hampered in his work, the administration of Bishop Du Bois was marvellously successful. He found much assistance in the Association for the Propagation of the Faith, whose alms enabled him to erect churches and schools for his rapidly multiplying congregation.

"Need I tell you," asks the eloquent Dr. McCaffray, "that such a life was closed by a tranquil and happy death? The last words that trembled on his lips were the holy names, which in infancy a pious mother

had taught him to lisp, Jesus, Mary and Joseph." He died December 20, 1842.

Father Du Bois was ably assisted in his work at Emmitsburg by that other apostolic priest, Rev. Simon Gabriel Bruté. This saintly priest is remembered especially on account of his extraordinary devotion to the Blessed Virgin. A lasting monument to his devotion is the now famous "Grotto," the work of his hands. Of this shrine a poet has sung as follows:

THE GROTTO.

"Come, ye spirits of the mountain,
Come, ye drops of diamond dew,
Tell me in the singing fountain,
How the lovely Grotto grew.
Tell me all you know of Bruté,
How beneath his magic hand,
Yon wild spot grew into beauty
Rivalling the Fairy land!

"On the side of yonder mountain
Sleeping 'neath the mellow shades,
Where the merry, singing fountain
Bubbles 'neath the green arcades,
Lies our Grotto. Spot of beauty!
Hallowed by the angel's tread;
Sweet remembrancer of duty
To the Blessed Queen o'erhead."

Father Bruté was associated with the mountain parish for nineteen years, and the poet, Miles, has spoken of him as "The Angel Guardian of the Mount, Bruté." Archbishop Bayley, of Baltimore, wrote an

extensive sketch of Father Bruté's life; and John O'Kane Murray speaks thus of this saintly pioneer priest:

"To few men is the Catholic Church of America more indebted than to Bishop Bruté. He was born at Rennes, France, in 1779. The prospects of his family were blasted by the untimely death of his father, who was superintendent of the royal domains in Brittany. Young Bruté studied in the college of his native city, and when that establishment was broken up by the Revolution, he resorted to private teachers. He was a spectator of the worst scenes of the 'Reign of Terror.' Priests hunted down by the demons of the Revolution frequently found a refuge in the hospitable home of his excellent Catholic mother. Family reverses obliged this energetic lady to open a printing-office. Here she made Simon Gabriel work in those deplorable times to save him from being enrolled in a regiment of boys called 'The Hope of the Country.' He thus became a pretty good compositor.

"When security began to return, Mr. Bruté studied medicine. Under the best medical professors at Paris, he made a long and thorough course. In 1803, he graduated with the highest honors. Out of eleven hundred students, he won the first prize. Appointed physician to the First Dispensary in the capital, he declined the position. Quiet had been restored to the Church of France, and Dr. Bruté resolved to enter the priesthood and devote his splendid abilities to the cause of religion. With an ardor far surpassing any

of his previous efforts, he began the study of theology

Rt. Rev. Simon G. Bruté, D. D.

in the famous Seminary of St. Sulpice. He was ordained in 1808. The Bishop of Nantes offered him the position

of assistant chaplain to the Emperor Napoleon, but the Abbe Bruté firmly refused. He now became a member of the Priests of St. Sulpice and was appointed professor of theology in his native city.

"His attention was first called to the wants of the American Church by the visit of Bishop Flaget to France. In 1810, the Abbe Bruté landed at Baltimore. For two years he taught philosophy in St. Mary's College, and was then sent to Emmitsburg to help the venerable Du Bois in the management of Mount St. Mary's College. The young and struggling institution owed almost as much to this holy man as to its founder. His ripe and extensive scholarship enabled Father Du Bois to enlarge the course of studies; his faculty of organization was of incalculable value in establishing the peculiar system upon which the college was necessarily conducted; his aptitude for business relieved the president from many pecuniary embarrassments; while his gentle and devout life was a shining example to the young men under his charge.

"If he heard of a rich Catholic who did not make good use of his riches; of one who was lukewarm in the faith; of a priest who was a cause of scandal, he immediately made use of every means in his power to bring them to a sense of duty. By fervent and touching letters addressed to themselves, and by interesting those who were acquainted with them, he endeavored to infuse into their souls some portion of the spirit of faith and devotion which burned in his own.

"In 1834, he was appointed first Bishop of Vincennes, Indiana. In the fall of the same year, he was consecrated in the Cathedral of St. Louis, and on proceeding to his new diocese, found that it possessed but three priests and one of those borrowed from St. Louis.

"His cathedral was a poor structure, while his episcopal residence consisted of a single small room and closet, 25 x 12 feet, without cellar below, or garret above. The Bishop's revenue amounted to about twenty dollars a month."

Shakespeare makes Hamlet remark: "Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny." Bishop Bruté was no exception to the rule. He had enemies in his day, as may be seen from the following letter to Dr. (afterwards Cardinal) Cullen:

NEW YORK, *July* 23, 1834.

Rev. Dear Sir:—I have to acknowledge the receipt of your letter of the 22nd April, and I return you my most sincere thanks for the lively interest you have taken in my affairs.

I never doubted the kindness of Dr. England. He is a true prelate and an ornament to the Hierarchy. Indeed, Revd. and respected Sir, he is the only one on the Episcopal Bench in this country who can be said in every sense of the words to be in his place.

I have written to Father Kohlmann, of the Society of Jesus, a long letter in which I have given him some details which he, on account of his having served in this Diocese, will understand better than a person who is unacquainted with the situation of the Church in this country.

The Bulls of the new Bishop have not been as yet heard of. Believe me when I assure you that the nominations are not what

they ought to be. Dr. Bruté, they say, is a learned man, but his learning appears to me to be like a lamp in a sepulchre. *Multa tumultuaria lectione devoravit.* In all other respects his conduct is edifying, *but eccentric.*

I suppose our worthy friend, Dr. England, has told you everything about the last Synod. I hope he has acquainted the Holy See of the manner in which he was treated. Our papers were full of the report of his having been made a Cardinal. If it be so, it will be a blessing to the Church, and will be considered even by our Republicans a compliment conferred on this country. Many of them have already drawn this inference, supposing it to be the fact "that His Holiness is not an enemy to republican institutions."

Again, Dear and Revd. Sir, I have to thank you for your kindness and I hope that the time may yet arrive when I can convince you that I am

Your faithful frd. and servt.,

JNO. POWER, *V. G.*

DR. PAUL CULLEN.

In spite of opposition Bishop Bruté was very successful in his work, as Bishop of Vincennes. He was truly apostolic in his poverty and zeal.

"'I am going home,' he said, as he calmly and sweetly surrendered his soul into the hands of his Creator, on the 26th of June, 1839.

"Bishop Bruté had a great fondness for books and study. His scholarship was thorough. He was always a laborious and patient investigator, reading with pen in hand and note-book beside him. This explains the solidity and extensive range of his learning, and the readiness with which his vast store of knowledge was brought into practical use—a readiness which was the

astonishment of all who knew him. The science of the saints, theology, history, the Fathers of the Church, medicine, mathematics, natural philosophy—all were equally familiar to the saintly Dr. Bruté."

Two other priests, who were of great assistance to Fathers Du Bois and Bruté, were Fathers Duhamel and Hickey. They have not left the same impression on the Church as their illustrious associates, but tradition tells us that they were good, holy priests.

From 1826 to 1829 Rev. Michael D. Egan was pastor of the congregation. Father Egan enlarged and beautified the Church, the sanctuary, and erected the two gable wings. This is the old Church that has been immortalized in literature, especially in song, as

THE CHURCH UPON THE HILL.

"The listless current of my thoughts,
So wont to wander slow,
And shimmering through fair Lotus-lands,
Now glides in deeper flow;
And swifter, straighter speeds to thee,
Thou haven safe and still,
Of tempest-tossed and weary souls,
Old Church upon the Hill.

"The pious farmers far below
Look up at noon and hail
Thee throned upon the mountain-side,
Mute guardian of the vale—
The vale that blooms and smiles for thee;
While chastened sunbeams fill
Thy chancel with a glory bright,
Old Church upon the Hill.

"No Raphael's genius put a soul
In thy old lifeless walls;
No Angelo gave grace to thee,
But skies beam, starlight falls,
Kind breezes woo—all lovingly;
Glad birds their tributes thrill,
And Angels hover over thee
Old Church upon the Hill.

"Fond hearts can paint where art has not,
And Beauty's spell infuse;
And ours have colored thee, old Church,
In rarest, fairest hues;
And these young hearts, grown staid with years,
With thoughts of thee will thrill,
Will love thee still through smiles and tears,
Old Church upon the Hill."

Father Egan died in France, May 29, 1829. During his pastorate he was ably assisted by Fathers Honoratus Xaupi, John McGerry, and the celebrated John Hughes. Of the many illustrious names inscribed on the church records of Mount St. Mary's, there is probably none she feels more proud of than the bold and stainless John Hughes. In the "Popular History of the Church," his life and character are portrayed as follows:

"'The mysterious hand which governs the universe,' says Balmes, 'seems to hold an extraordinary man in reserve for every great crisis of society.' It is in this light that we view Archbishop Hughes and his illustrious career.

"John Hughes was born at Annaloghan, near the market-town of Augher, County Tyrone, Ireland, on the 24th of June, 1797. His parents, Patrick Hughes and Margaret McKenna, were in comfortable circumstances, but especially respected for their virtue and intelligence. His father was better educated than most men of his class; while his mother was remarkable for a refinement of character far beyond her position and opportunities. John was early sent to school near his native place, with a view to his entering the priesthood. Here he was well grounded in English branches, but had not the advantage of the classics.

"A reverse of fortune compelled his father reluctantly to withdraw the youth from school, and set him to work with his brothers on one of the farms, of which he conducted two. In the midst of his labors, John fondly and earnestly thought of his true vocation. 'Many a time,' he afterwards told a friend, 'have I thrown down my rake in the meadow, and kneeling behind a hayrick, begged of God and the Blessed Virgin to let me become a priest.' He increased his opportunities for study by reviewing at night all that he had learned at school. The persecutions which Catholics then suffered in Ireland were keenly felt by Mr. Hughes and his family, and by none more than by the ardent John, who was open in his expressions of disgust and indignation. He warmly seconded his father's inclination to emigrate to America.

"In 1816, Mr. Hughes, senior, landed in America, and settled at Chambersburg, Pa., and there John,

then in his twentieth year, soon joined him, and the rest of the family followed the year after. The future Archbishop first found employment with a gardener and nurseryman on the eastern shore of Maryland, and afterwards worked successively at Chambersburg and Emmitsburg, turning his hand to any honest labor that presented itself. At one time, he toiled as a day-laborer on a little stone bridge over a small stream on the road from Emmitsburg to Taneytown. But he never lost sight of his vocation for the priesthood, and his object in going to Emmitsburg was to be on the watch for an opportunity to enter the College of Mount St. Mary, then little more than a rude academy, under the charge of Rev. Fathers Du Bois and Bruté. Several refusals and disappointments but strengthened the young man's admirable resolution. At length, in the fall of 1819, he was taken into the College on condition of superintending the garden in return for his board, lodging and private instruction. While his garden duties were faithfully discharged, he employed his hours of study to the best advantage.

"In 1820, being in his twenty-third year, Mr. Hughes was received as a regular student of the College. He was untiring in his application. With great success he passed through the routine of teacher, at the same time that he rapidly acquired Latin, Greek and Mathematics. Though he became proficient in these, they were never his favorite studies, he viewed them simply as the means to an end. It was in the congenial realms of theology, philosophy, logic and history, that

his soul seemed to expand. He also occasionally preached, and wrote poetry. It is said, however, that his first sermon gave much brighter promise of a future divine, than his maiden verses gave of a future poet. Under the saintly Bruté, who continued his affectionate counsellor throughout life, Mr. Hughes made rapid progress in learning and solid virtue.

"In the fall of 1826, he was elevated to the priesthood by Bishop Conwell, in St. Joseph's Church, Philadelphia. For several years he labored zealously on various missions. His great prudence enabled him to avoid getting mixed up with the lamentable difficulties of the times. He soon learned the evil effects of trusteeism, and the lessons thus early impressed on his mind, gave him that knowledge and experience, which afterwards led him to destroy the system in the diocese of New York.

"He soon became eminent as a pulpit orator. There was a something—a magnetism—about the noble-looking young priest, and his soul-stirring discourses, that attracted crowds to hear him. Bishop Conwell was delighted with him. The aged prelate would frequently say: 'We'll make him a bishop some day.' As a controversialist, he was also noted.

"In 1832, the celebrated Hughes and Breckenridge controversy occurred. The Rev. John Breckenridge was a Presbyterian minister. Through the columns of the *Christian Advocate*, he made a series of bold attacks on the Catholic Church, and even challenged priests or bishops to meet him 'on the whole field of con-

troversy between Roman Catholics and Protestants.' For a time no attention was paid to Mr. Breckenridge's taunting challenge; but, on a certain pressing occasion, one of Father Hughes' own flock pledged himself that his pastor would meet the great champion of the Reformation. The gentleman informed the zealous young priest of his promise. 'Since you rely upon me,' was the reply, 'I will not fail you.' And he did not fail. Minister Breckenridge never challenged another Catholic priest. The event gave Father Hughes an enviable fame. It at once placed him in the front rank as a man of sharp and powerful intellect, and unsurpassed skill in debate.

"In January, 1838, he was consecrated coadjutor to his old master, Dr. Du Bois, in New York. In the following year, powers of administration were conferred upon him, and on the death of Bishop Du Bois, he succeeded to the full dignity of Bishop of New York. His rule from the first was active and vigorous. He grappled with the evils of trusteeism, and the pretensions of the lay-trustees at the Cathedral, at St. Peter's, and elsewhere, were quickly disposed of.

"In 1844, the fiendish spirit of Know-Nothingism filled Philadelphia with scenes of fire and blood. The undaunted courage and fearless energy of Bishop Hughes alone prevented the same scenes from being enacted in New York. He counselled peace. He warned the Mayor of the city. But, at the same time, he boldly resolved, if necessary, to die with his flock in defense of the churches. The latter were

guarded by faithful men, ready to shed the last drop of their blood in defense of God's altars. Ruffianism quailed at this unflinching attitude of the Catholics and their great spiritual chief. The apprehended outbreak spent itself in wild threats of assassination against Dr. Hughes, and in a fierce newspaper warfare, in which the leaders of Know-Nothing violence against Catholics found in him a champion able to defend his own camp, and capable of carrying the war into the enemy's country.

"In the meantime, he established schools, continued his battles with unruly trustees, introduced the Jesuit Fathers, Christian Brothers, Ladies of the Sacred Heart, and other societies, and urged his clergy to renewed efforts in the cause of true education. During the war with Mexico, President Polk proposed to send Dr. Hughes as a special peace-envoy to the Mexican Republic, but he refused the mission.

"At this period he was invited to preach before Congress, in the Capitol at Washington. He took as his subject: "Christianity, the only Source of Moral, Social, and Political Regeneration." Indeed, his sermons, lectures, essays and letters, almost numberless, astonish and puzzle the mind, as to how a prelate of his active life could find time to throw off such rich productions, solid as they are brilliant.

"In 1850, Dr. Hughes was appointed Archbishop, receiving the pallium from the hands of the Holy Father himself. The United States Minister at Rome was unofficially instructed from Washington to urge

his creation as Cardinal. The venerable Archbishop was one of the American prelates present in the Eternal City at the definition of the dogma of the Immaculate Conception, in 1854; and at that event no Catholic heart beat with more joy than his own.

"He had long been in failing health. Years of unceasing toil had shattered his once powerful frame. He had spent himself for religion—for God. He had borne the heat and burden of the day. He had fought the good fight; and now he was about to receive the reward of the faithful servant. Surrounded by loved and venerable friends, the great prelate departed from the scenes of his earthly toils, trials and triumphs on January 3d, 1864. The Legislature and Common Council passed resolutions of condolence, and from every quarter testimonials of respect were offered.

"Of Dr. Hughes we can truly say, he was an illustrious man—one of the glories of the American Church. And whether we contemplate the noble boy kneeling by the hay-rick, or the famous Archbishop building up the Church in the Empire State, reflecting honor on his Faith and his countrymen by the lustre of his name, or counselling rulers and presidents, speaking words of warning and wisdom to kings and emperors, or carrying in his hand the destiny of nations, there is still to be seen the same grandeur of soul, the same sublimity of life. It is the sun rising in the east, moving on its silent course, brilliantly shining in the west, and finally sinking amid the sad and solemn splendor of its evening rays. His glorious career is

a light for after-times. Catholicity in America owes him a debt of gratitude which figures cannot express."

Another illustrious and venerable name, almost rivalling the distinguished Dr. Hughes, is that of Rev. John Baptist Purcell, who was pastor of Emmitsburg from 1829 to 1833. "If it be true," says Father Manly, "that either prosperity or adversity shows greatness in a man, Father Purcell is doubly great, because he had his share of both; and he proved himself neither vainglorious in the one, nor disheartened in the other."

Of the life and death, successes and failures, of Dr. Purcell, the judicious and conscientious John Gilmary Shea speaks very justly as follows:

"John Baptist Purcell was born at Mallow, Ireland, on the 26th of February, 1800. After making a successful course of study he came to the United States, at the age of eighteen, and soon became engaged in teaching. But his wish was to enter the priesthood, and, having secured admission into Mount St. Mary's College, he evinced such talent that he was sent to St. Sulpice, in Paris, to complete his course. On his return he became president of Mount St. Mary's College, acting also as professor. The institution flourished under his direction. He was appointed to the see of Cincinnati and consecrated October 13, 1833, his diocese comprising the State of Ohio, with Covington, in Kentucky; Michigan and the other portions of the diocese having been placed under a bishop at Detroit. The State of Ohio contained about six thousand Catho-

lics, who had sixteen Churches, attended by fourteen priests. He entered on his work with zeal, and to an advanced age performed all the duties of a missionary priest. The institutions were the Dominican Convent and Seminary at Somerset, and an orphan asylum and school in Cincinnati, conducted by the Sisters of Charity, with the Athenaeum, the nucleus of a college, at Cincinnati. By the impulse of his zeal new churches and institutions arose, exciting fanatical alarm, which was fanned by men like Beecher and Morse. Challenged to a controversy by the Rev. Mr. Campbell, Bishop Purcell refuted him and established a name as a theologian and polemic. He drew religious orders in to aid his work: the Jesuits took charge of the Athenaeum; the Sisters of Notre Dame from Namur and the Brothers of Mary opened academies and schools; the Priests of the Precious Blood began mission labors among the Germans; while the Ursulines founded their prosperous convent in Brown County. In 1846, Ohio boasted seventy thousand Catholics, with seventy churches and seventy-three priests. Bishop Purcell obtained the erection of a new bishop's see at Cleveland. In 1850, Cincinnati was made an archiepiscopal see by Pope Pius IX., and the bishops of Cleveland, Detroit, Louisville and Vincennes became suffragans of Archbishop Purcell. His next great step was the establishment of a theological seminary, Mount St. Mary's of the West. The suffragan bishops and their metropolitan held the first Provincial Council of Cincinnati, in May, 1855, and a second council was held three years later,

after Covington had, in 1853, been placed under the care of a resident bishop. The necessity of giving a thorough religious education to the young was paramount in his mind. He prepared the first series of Catholic school books; he urged the erection of Catholic schools and introduced religious to guide them. To create churches and schools rapidly enough to meet the wants of the thousands pouring into his diocese was a problem. The new congregations, composed of people who had all to acquire, were unable to meet the cost. Borrowing became necessary. In an evil hour, as it proved, Archbishop Purcell permitted his brother, the vicar-general, to accept deposits of money. Unacquainted with business, with no financial capacity, keeping no records or accounts, that official brought ruin, in time, to the Archbishop and his diocese.

"In 1862, he obtained a coadjutor in the person of Rev. Sylvester H. Rosecrans, an able and energetic clergyman, who was consecrated Bishop of Pompeiopolis and Auxiliary Bishop of Cincinnati, on March 25, 1862. But, though religion received new progress from this aid, the Archbishop felt that more could be effected by again dividing the diocese, and, in 1868, the diocese of Columbus was established, of which his auxiliar, Bishop Rosecrans, was made the first ordinary. Even thus restricted, the diocese contained one hundred and thirty-nine thousand Catholics, one hundred and fifteen Churches, with seven in course of erection, thirteen chapels and fourteen stations, attended by one hundred

and thirty-five priests. There were seventy-six parochial schools, with nine academies and three colleges.

"In 1869, Archbishop Purcell attended the Ecumenical Council of the Vatican, and was prominent in its debates on the question of defining the infallibility of the Sovereign Pontiff when deciding questions of faith and morals *ex cathedra*—that is, when formally and distinctly brought before him as the supreme judicial authority in the Church. Archbishop Purcell, like some others, was averse to a distinct declaration on the question.

"On the 23d of May, 1876, the golden jubilee of his ordination was celebrated by his flock with solemn services in the cathedral, attended by societies in processions, and crowds of priests and laymen, Catholic and Protestant, who came to offer their congratulations. It was the bright and brilliant prelude of a sad and terrible affliction.

"Early in 1879, financial affairs which had been managed by the Very Rev. Edward Purcell ended in bankruptcy. How it all came about must ever remain a mystery. The venerable Archbishop, as ignorant as a child of the system and its extent, at once came forward and assumed the whole responsibility of his brother's operations. This only complicated matters and raised a host of legal questions as to his ability, in character of trustee for the Catholic Church in his diocese, to assume an individual indebtedness contracted by another; and if he could, it became necessary to decide what property became liable for it, that owned

by the diocese or the property of every Catholic Church and institution in the diocese. If the debt became a just charge on the whole diocese and all its Churches and institutions, it was a debt on every Catholic which he was bound in conscience to pay. This extreme view no theologian or canonist was found to take.

"The debts were at first supposed not to exceed a quarter of a million of dollars, and attempts were made to meet or reduce it materially by subscriptions; but when it was found that the indebtedness reached nearly four millions of dollars, the attempt was abandoned as hopeless. The Very Rev. Edward Purcell died broken-hearted. The Archbishop made an assignment of all property in his name, and long litigations began. The courts ultimately decided that the individual congregations were not liable except for moneys actually advanced to them.

"The venerable Archbishop asked to be permitted to resign the see which he had so long occupied, but when this was refused he obtained the appointment of a coadjutor. The choice fell upon the Right Rev. William H. Elder, then Bishop of Natchez, who, in May, 1880, assumed the administration of the diocese.

"Archbishop Purcell then retired to a house near the Ursuline Convent, in Brown County. Here, early in 1881, he was struck with paralysis and lingered till July 4, 1883, when he expired calmly and full of hope. His career had been humble, zealous and active. In the great trial of his life all acknowledged that no money had been spent for his own purposes or extrava-

gantly. He had been a prelate of great influence, forming many of the best bishops and clergy in the country, consecrating in his long administration eighteen bishops and ordaining hundreds of priests."

Rev. Francis B. Jamison had charge of the parish during the year 1834. Nothing is known of either the man or his work. He was succeeded by Rev. George Flaut, of whom we have spoken in the history of Allegany County. He was pastor of Mount St. Mary's from 1835 to 1847, and he is still remembered as a pious, zealous priest.

VERY REV. JOHN MCCAFFREY, D. D.

Rev. John McCaffrey, D. D., became pastor in 1847 and remained at his post during the long period of thirty years. Father Manly well says, "the name of McCaffrey is the pastoral link between the days of Du Bois and the present generation." He was born at Emmitsburg, September 6, 1806, and died September 25, 1881, at Mount St. Mary's College, where he had spent sixty-two years of his useful life. An old friend of Dr. McCaffrey says that "he was a man of unusual intelligence. As a child he was delicate—but somewhat

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precocious in his intellectual developments. His disposition was sensitive, shy, diffident and retiring as we should naturally expect to find in a country boy. On account of his bashfulness he gave little promise of future success and none whatever of that magnificent audacity afterwards displayed in his public life, especially in his eloquence." He became a learned theologian, and he has left us a monument to his learning in his little "Catechism," which, be it said with all due respect to others, has not yet been surpassed in its simplicity, clearness and adaptability to the youthful mind. His English was so pure and classical as to call forth unstinted praise from Dr. Brownson. His tombstone relates that twice he refused the mitre when offered by the Sovereign Pontiff. Tradition says that one of Dr. McCaffrey's predominant traits was his devotion to his catechism classes; with all his learning, all his theology, and all his eloquence, he considered the most important and most fruitful of his works the teaching of catechism to his little mountain children.

He was one of the great churchmen of his day—a natural-born leader of men—and endowed with gifts so numerous and versatile that we may truthfully say of him:

"His mind was an essence, compounded with art
From the finest and best of all other men's powers;
He ruled like a master the world of the heart,
And could call up its sunshine or bring down its showers.

His humor, as gay as the fire-fly's light,
Played round every subject and shone as it played;
His wit in the combat, as gentle as bright,
Ne'er carried a heart-sting away on its blade.

His eloquence, brightening whatever it tried,
Whether reason or fancy, the gay or the grave,
Was as rapid, as deep and as brilliant a tide
As ever bore Virtue aloft on its wave."

Father McCaffrey left in manuscript a number of valuable discourses, of which, unfortunately, only three have been preserved in print. These are an oration on the "Landing of the Pilgrims in Maryland" and the "Funeral Orations over Bishops Du Bois and Bruté." His funeral took place from the College chapel, September 29, 1881.

As the brilliant Hughes and Purcell—distinguished names associated with the pastorate of Du Bois—were destined to govern the great archdioceses of New York and Cincinnati, so, by a strange coincidence, was history to repeat itself in the appointment of two illustrious associates of the great McCaffrey to the same exalted positions. We speak of John McCloskey and William Henry Elder.

We shall let John O'Kane Murray describe the one, and John Gilmary Shea, the other:

"John McCloskey was born in Brooklyn, L. I., on March 10, 1810. His excellent parents were both natives of the County Derry, Ireland. At the date of his birth, Brooklyn was a little town of about 4,500

inhabitants. There were few Catholics in it and no church. As a boy at school, we are told he was a gentle, delicate lad, who avoided rough play and studied hard, always retiring and modest, ever in good humor, and, whatever his class, pretty sure to be at the head of it. In his twelfth year, two years after his father's death, he was sent to Mount St. Mary's College, Emmitsburg. Here he first became acquainted with John Hughes, afterwards the famous archbishop, who was pursuing his studies at the same institution. John McCloskey went through the full seven years' curriculum, graduating with the highest honors in 1828. He returned to his mother. As yet he had come to no decision regarding his vocation; but, after careful thought and recommending the matter to God, he chose the sacred ministry. He once more sought the halls of his *alma mater*, completed his theological studies, and was ordained by Bishop Du Bois in 1834. Father McCloskey proceeded to Rome in 1835, and for two years attended the lectures at the Gregorian University. He returned to New York, a profound theologian, a ripe and finished scholar, but, above all, a model young priest. Appointed pastor of St. Joseph's, and soon after president of St. John's College, Fordham, he was finally consecrated coadjutor bishop of New York in the spring of 1844. Thus, the ecclesiastical chief of New York and his assistant were John Hughes, once the sturdy young farmer, who, brushing difficulties aside, manfully pushed his way through college, and John

McCloskey, once the gentle boy, whose youthful battles were only with books.

His Eminence, John Cardinal McCloskey, D.D.

"On the day of consecration, Rev. Dr. Power was the preacher. 'I have known him from boyhood,' said the eloquent priest. 'I have seen the youth-

ful bud of genius unfold itself, and I have seen it also in full expansion, and I thank God I have been spared to behold it now blessing the house of the Lord.'

"Bishop McCloskey's duties required him to travel through the greater part of New York State. To-day, in many a secluded mission in the western portion of it, where there are large churches and larger congregations, old men still tell of the well-remembered visits of the young, smooth-cheeked bishop, so kind in manner, so earnest, so eloquent, who, a third of a century ago, came to them, reviving their faith, rekindling their fervor, and infusing into their hearts something of his own hopefulness and energy, and doing a work the effects of which still endure.

"In 1847, the diocese of New York was divided and Dr. McCloskey nominated to the See of Albany. To the task of building up that diocese he devoted himself for seventeen years. The magnificent Cathedral of Albany, with many flourishing schools and academies, are but a few of the monuments he left behind when he was elevated to the metropolitan See of New York in 1864. Rome considered him as the most worthy to grasp the pastoral staff and to wear the mitre of the great Hughes.

"Grand was the ovation Dr. McCloskey received when he returned to the Empire City. There he was no stranger among strangers. He had been baptized in old St. Peter's, and in it he had received his First Communion. He had been confirmed by Bishop Con-

nolly, he had been ordained by Bishop Du Bois, and he had been consecrated by Archbishop Hughes.

"In the spring of 1875, the crowning honor was bestowed on this most worthy prelate. He was created cardinal. In this event Catholicity in America was honored, and the faith received an impulse which was felt throughout this great republic.

"Cardinal McCloskey has never sought honors; they followed him. In all his labors he imitates Nature—he works quietly, gently, silently. Display of every kind he dislikes; he is a peacemaker. He blesses, instructs and elevates society by his strong faith and shining virtues, guiding men in the way of salvation by word, but still more by example. His kind manners and modest bearing, combined with polished scholarship and a natural and charming eloquence, make him one of the most agreeable of men. It is the hope of all that His Eminence, one of the truest, most patriotic and virtuous sons of America, may long be spared to the Catholic Church of the United States."

The foregoing lines were written in 1876. His Eminence, Cardinal McCloskey, was, by the Providence of God, spared to the Church until 1885. He offered the Holy Sacrifice of the Mass for the last time on the Feast of the Ascension, 1884. The exertion was too much for his waning strength. With the last words of the "Hail, Mary," on his lips, he calmly and peacefully expired, October 10, 1885. "In person, Cardinal McCloskey was nearly six feet high, straight

and thin; his features were regular, his brow lofty, his eye keen. His countenance was calm and serious, inclining to sternness, but relieved by a pleasant expression, which it nearly always wore."

Dr. Shea speaks thus of Archbishop Elder:

"William Henry Elder was born in Baltimore in the year 1819, and, corresponding to the pious wishes of his parents, early in life looked forward to the priesthood as the work of his life. He began his studies in Mount St. Mary's College, but pursued a theological course for three years in the College of the Propaganda at Rome. He was ordained in 1846, and, returning to the United States, was for several years director and professor of theology at Mount St. Mary's. In this quiet field of labor, he had impressed many bishops with his singular abilities. On January 9, 1857, he was selected for the See of Natchez, and received episcopal consecration on May 3, in the Cathedral of Baltimore, the consecrator being the Most Rev. Francis P. Kenrick.

"Bishop Elder was actively laboring for his flock in Mississippi when the Civil War began. In time the State became the scene of battle, and the bishop, with his few priests and the communities of Sisters, did all in their power to alleviate suffering and to prepare men for a Christian death. One of his priests died amid his charitable labors.

"In 1864, the post-commandant at Natchez, one of those fanatics who confound their Protestantism and their citizenship, issued an order requiring all clergy-

men to insert in their public worship a prayer for the President of the United States. Bishop Elder remonstrated, showing how nobly he and his clergy had acted, but taking the broad ground that no part of sacred worship could be prescribed by civil or military authority. His remonstrance led to directions that he should not be molested; but, in a change of commandants, Col. Farrar endeavored to enforce the order, but suspended execution till Bishop Elder prepared a statement of his reasons for not complying. When he presented the statement, Gen. Brayman had taken command. He would not accept Bishop Elder's reasons, and sent him out of his diocese to Vidalia. When peace was at last restored, Catholicity in Mississippi was in a wretched condition; flocks had been scattered, priests were gone, institutions suspended, churches in ruins. Bishop Elder went zealously to work to restore all; but when prosperity was beginning to dawn, the yellow fever of 1878 visited the diocese. Bishop Elder showed his wonted zeal and was stricken down; the report even spread that he was dead, as three of his priests and many Sisters were; but he lived to resume his labors, and the next year was appointed coadjutor to the Archbishop of San Francisco. Before the notification reached him, he was appointed coadjutor of Cincinnati, and yielded, on January 30, 1880, to the command that he should proceed to Cincinnati to assume, as Bishop of Avara, a duty before which many had quailed—the administration of the diocese amid its

financial wreck. The diocese of Natchez was endeared to him by his missionary labors and his patient care. He left it with a population of 12,500, attended by twenty priests, who offered the Holy Sacrifice in forty-one churches, scattered through the State. The Catholic body was gaining by natural increase and by conversion, nearly one-fourth the baptisms being of adults, and there were several religious Orders laboring, by good example and sound instruction, to diffuse the gospel of truth. Still retaining the administration of Natchez, Bishop Elder took up his residence in Cincinnati. Difficulties beset him, but his wise, temperate and prudent course soon restored order and rallied around him the best elements in the diocese. In February, 1882, he presided in the Fourth Provincial Council of Cincinnati, where decrees were adopted based on the necessities of the time. By the death of Archbishop Purcell, July 4, he became Archbishop of Cincinnati, and soon received the pallium. Archbishop Elder took a prominent part in the work of the Third Plenary Council of Baltimore, the sessions of which were continued through nearly the whole month of November, 1884."

The venerable metropolitan of Cincinnati is still laboring with success at his post of duty. He is one of the most beloved among the American hierarchy at the close of the century. He is still attached, by the strongest ties of affection, to the mountain parish of Maryland, and Mount St. Mary's will ever remem-

ber, as one of her most beloved sons, the self-sacrificing and saintly William Henry Elder.

To this period belong many other priestly names affectionately remembered by the congregation. Rev. Henry McMurdie, whose ascetic appearance is said to have forcibly called back the scriptural picture of St. John the Baptist; Rev. William McCloskey, the present beloved Ordinary of Louisville, Kentucky; Father John O'Brien, the learned author of the "History of the Mass;" and Fathers Hayes, Larkin, Byrne, Corry, O'Neill, Miller, O'Toole, Terry and Obermeyer.

We shall close this pastorate, so conspicuous in honored names, with a sketch of Dr. Becker, one of the most learned priests associated with the career of Dr. McCaffrey. The "Defenders of Our Faith" says:

"Right Rev. Thomas A. Becker, first Bishop of Wilmington, was born in Pittsburg, Pennsylvania, of Protestant parents, December 20, 1832. After spending some time in the Allegheny Institute, he entered the Western University, and completed his studies at the University of Virginia. His mind turned to the great religious question, and, corresponding to the grace of God, he was received into the Church by Bishop McGill. He went to Rome in 1854 to study for the priesthood in the Urban College of the Propaganda, and, after receiving the doctorate in theology, was ordained by Cardinal Patrizi, in the Basilica of St. John Lateran, on June 18, 1859.

"On his return to Virginia, he was assigned to the mission embracing Martinsburg, Winchester, Berkeley Springs and the adjacent counties. These were attended until the church of Martinsburg was seized by the United States military authorities, who converted it into barracks. He was then sent to Baltimore, where Archbishop Kenrick selected him as one of the faculty of Mount St. Mary's. Under Archbishop Spalding, he was one of the clergy of the Baltimore Cathedral. Previous to the assembling of the Second Plenary Council, the Rev. Dr. Becker was one of the theologians engaged in preparing the matters for the action of the prelates, and during the sessions of the council he was one of the secretaries.

"His ability and learning, displayed in such varied offices, marked him as one to be placed in an important rank. On the erection of the See of Wilmington he was elected bishop, and received consecration at the hands of Archbishop Spalding on August 16, 1868.

"The diocese of Wilmington, over which he was called to preside, embraces the State of Delaware, with the counties of Maryland and Virginia on the eastern shore of the Chesapeake. It contains about fifteen thousand Catholics, who have twenty-nine churches, attended by twenty-four priests.

"On March 26, 1886, Bishop Becker was transferred to the See of Savannah, to fill the vacancy caused by the promotion of Dr. Gross to the archiepiscopal chair of Oregon City."

From, 1877 to 1880, the courtly John Ambrose Watterson held the pastorate of Mount St. Mary's Church. Father Watterson established a sodality and sanctuary society, and, with the assistance of a pious seminarian, who afterwards became the honored Bishop McGovern, of Harrisburg, Pa., he improved the famous "Grotto" begun by the saintly Bruté, making it almost a perfect copy of the miraculous shrine of Lourdes.

John A. Watterson was born at Blairsville, Pa., May 27, 1844. At an early age he entered Mount St. Mary's College, from which time-honored institution he was graduated in 1865. After pursuing a successful theological course in the same institution, he was ordained priest August 8, 1868. By permission of his bishop, he returned to Mount St. Mary's and became a member of the faculty. In 1877 he was chosen president of his *alma mater*, and in the same year he was honored by the degree of Doctor of Divinity, which was conferred on him by Georgetown University. He was elected Bishop of Columbus in 1880, and at once began to grapple with the financial difficulties in which his young and struggling diocese was involved. He died, full of merits and highly esteemed, in 1899.

Bishop Watterson was a scholarly gentleman, an orator of considerable power, when his discourse was well prepared; he never succeeded, however, in becoming a ready speaker. In manner, he was somewhat pompous, and, in the display of his learning, seemingly, if not really, inclined to pedantry. He

was a kind and affectionate son, as was shown at his consecration in Columbus, when, passing out of the sanctuary, he stooped his mitred head to imprint an affectionate kiss on the lips of his aged mother.

Bishop Watterson was a temperance advocate of national renown, and the American Church is indebted to him for the brave stand which he took in opposition to the American saloon as well as the manly way in which he fought to victory.

"The Bishop of Columbus promulgated for his diocese the law that no existing Catholic society, or branch or division thereof, shall be allowed to have a liquor dealer or a saloon-keeper at its head or among its officers; and that no new Catholic society, or new branch of an old organization, shall be formed which would admit even to membership any person engaged, whether as principal or as agent, in the manufacture or sale of intoxicating liquors. A supplementary clause of the law excludes from the Sacraments of the Church saloon-keepers who persist in selling liquor on Sundays, or otherwise conduct their business in an unlawful manner. While this clause merely rehearses the ordinary conclusious of Catholic moral theology, it is worthy of special notice, as it brings into clearer light the spirit and intent of the preceding legislation. By this legislation, evidently, the penalty of exclusion from Catholic societies falls upon liquor dealers and saloon-keepers as such, even when, by a departure from the general custom, they conduct their business in a lawful manner, and do not de-

serve the more grievous penalty of exclusion from the Sacraments.

"From this law an appeal was taken, by a society of the diocese of Columbus, to the highest Catholic tribunal in the United States, that of the apostolic delegate, and in due time a decision was given sustaining the bishop *in all points.* 'Those three things,' writes Monsignor Satolli, 'which are expressed in the letter of the Right Rev. Bishop have the approval not only of Catholics, but also of the non-Catholics in your city, being in harmony with the laws of the Church, and seasonable and necessary to the honor of the Church, especially in Ohio. Therefore, those things which the Right Rev. Bishop has commanded in his decree I approve, and I decide that they are to be observed; and if, perhaps, for the time being they seem to hurt the material interests of some, this will have to be patiently endured for the good of the many and the honor of the Holy Catholic Church.'

RT. REV. JOHN A. WATTERSON, D. D.

"The law made by the bishop is affirmed, and the reasons of the law are accepted and endorsed by the delegate. The law, as enacted by Bishop Watterson

and ratified by the delegate, is confined to the diocese of Columbus, but a notable victory over the saloon has been won for the whole United States. It is plain that, if other bishops issue similar laws for their respective territories, their action will be sustained by the higher powers."

The worthy successor of Dr. Watterson was the Rev. William Byrne, D. D., who remained in charge until 1885. Dr. Byrne was, in truth, not more than the nominal pastor of the congregation, because his whole time and energies were required in the administration of the college and seminary, which were going through a financial struggle that threatened their very existence. The parish, nevertheless, was well cared for by his able assistants, Fathers Fitzgerald, Gambon, Kelly, Keefe, McCarthy and Hannigan.

In his "Notes and Names," Father Manly says:

"Father Byrne withdrew the students from attending divine service on the hill towards the close of his administration at the college, and he, no doubt, wished to effect that permanent separation which took place some years later. It was to this that Rev. Dr. McSweeney probably referred on Christmas, 1894, when, after congratulating the people on 'Home Rule,' the spirit of the times, dwelling on the advantages of hearing their own voices in the gallery, and seeing their own children in the sanctuary, he said that three times during the past ten years the college tried to bring this change about for the mutual benefit of parishioners and students."

Rev. Edward P. Allen, D. D., became pastor of Mount St. Mary's in 1885, and continued in charge until 1894. Father Allen, like his distinguished predecessors, was noted for his devotion to his catechism classes. It is said that no matter how numerous or how weighty might be his other duties, he was never known to neglect the teaching of catechism, and was never willing to delegate others to perform this important pastoral office.

Dr. Allen is at present Bishop of Mobile, Alabama. During his pastorate he was assisted in his work by Rev. Fathers Grannan, McSweeney, Ward, O'Hara, Tierney and Bradley.

The century closes with Rev. John B. Manly in charge. He was appointed to the pastorate by His Eminence, Cardinal Gibbons, in the year 1894.

Father Manly's administration is conspicuous in the history of the parish for a number of notable improvements. The first change made was the complete separation of the parish from the college and seminary. Up to 1894, as we have observed, the president of Mount St. Mary's College was, by virtue of his office, pastor of the congregation. With Father Manly's appointment this time-honored arrangement ceased, and, as a consequence, the present learned and zealous pastor was at liberty to give his whole time and attention to the affairs of his mountain flock. In July, 1895, he broke ground to erect a new pastoral residence, and, with the kind and generous co-operation of his parishioners, his labor was crowned with signal

success; the present splendid parsonage will stand as a noble monument to his priestly zeal. Father Manly was soon convinced that the "Old Church on the Hill," with all its sacred, time-honored associations and memories, had grown too old and must give way before the demands of modern progress. He accordingly began his plans for a new and up-to-date edifice, and so successful were his efforts that on Sunday, May 2, 1897, the corner-stone of the new church was laid by the Rev. James O'Brien, pastor of St. Peter's Church, Washington City, and on October 26 of the same year, His Eminence, Cardinal Gibbons, surrounded by a shining galaxy of archbishops, bishops, priests and levites, dedicated to the honor and glory of God the new sanctuary of the mountains. Father Manly's success, in accomplishing so much in so short a time, is little less than marvellous. From a material point of view, his parish has been simply re-created; and, through his priestly zeal, the close of the century finds there religious temples worthy of God, to whose honor they were built, and worthy of the sublime, natural scenery amid which they majestically repose. Father Manly, on account of his devotion to St. Anthony, has changed the name of the Church's patron from St. Mary's to St. Anthony's shrine.

ARTICLE II.

ST. JOSEPH'S CHURCH, EMMITSBURG.

This thriving congregation, under charge of the Lazarist Fathers, numbers about eight hundred souls. It is separate from Mount St. Mary's parish at present, but at the end of the last century the few people in the section attended Mass at the Elder Settlement. Emmitsburg proper lies on the east side of the Blue Ridge Mountains, about one mile from the Pennsylvania line; the town dates back to 1786, and was first known by the name of "Poplar Fields." Tradition says that the original population consisted of seven families—Jennings, Hoffmans, Rogers, Smiths, Baird, and James and Joseph Hughes.

Very soon after the foundation of the little village William Shields was added to the first settlers. The first houses at Emmitsburg were built by the Jennings brothers. James Hughes built a handsome brick dwelling, which was afterwards known as the "Old Mansion," and became the cradle of Catholicity in Emmitsburg. In one large room an altar was erected, and the Holy Sacrifice of the Mass was occasionally offered by Rev. Matthew Ryan, and later by Rev. John Du Bois. According to tradition, in the year 1792, Father Matthew Ryan was passing through the little village on his way to Path Valley, and, while

in conversation with the Hughes brothers, he suggested to them the propriety of erecting a little church in Emmitsburg, and Father Ryan himself started the subscription by a donation of ten dollars. The new church was begun in 1793. Richard Jennings, Henry Arnold, Joseph Hughes and James Hughes were the building committee. The Hughes brothers presented the lot on which the church was erected as well as the cemetery, where their remains, together with the bones of Richard Jennings, were finally laid to rest.

Father Ryan, a big-hearted Irishman, a native of Kildare, was the first pastor of St. Joseph's Church. He died January 5, 1817. St. Joseph's and the mountain church were attended by the same Fathers until 1852, when it was turned over to the Lazarist Fathers. This is the popular name given to the "Congregation of the Priests of the Mission," founded by St. Vincent de Paul in 1625. The Congregation has a threefold end—the sanctification of its own members, the work of the missions, and the training of an exemplary clergy. In 1816, a colony of Lazarists arrived in the United States. The society has prospered and accomplished much good in many dioceses of the country.

Rev. Marano Møller, C. M., became the first pastor under the new administration. A handsome steeple was erected in 1869. The design was furnished by Rev. Father Burlando. The other pastors who had charge of the parish are Fathers Massnow, Hennessy, O'Reilly, Cappazzuto, Rolando, Lasco, Knoud, Smith,

Dwyer, Flynn, Ryan, Guedry, McCarthy, White, Quinn, Kavanaugh and Landry.

This parish has given many subjects to the Lazarist Congregation in part payment for the good work of the Congregation for the parish.

The century closes with Rev. Father O'Donoghue in charge of the parish, the Sisters of Charity in charge of the schools, and the spirit of St. Vincent de Paul hovering over their noble work.

ARTICLE III.

ST. JOHN'S CHURCH, FREDERICK.

> The clustered spires of Frederick stand,
> Green-walled by the hills of Maryland.—*Whittier.*

Frederick, one of the prettiest cities of Maryland, is situated on both sides of Carroll Creek, about sixty-one miles from Baltimore. It has a population closely verging on 15,000, excellent railroad facilities, municipal government, electric light plant, water works, five national banks, a telephone system and well-paved streets. The city is noted for its industrial establishments, which comprise printing plants, plow works, brush factory, flour mills, packing houses, carpet factories, carriage factories, marble works, brick kilns, sash factories, cigar factories, and extensive tanneries. These industries give employment to thousands of hands and represent

an investment of millions of dollars. Nearly all the houses are built of brick and stone, are architecturally beautiful, and give the little city a home-like, substantial appearance.

The main facts of this article are taken from Scharf's *Western Maryland.*

"To write fully the history of St. John's Catholic Church and residence is to give the history of Catholicism in Frederick County. All the churches in the county have been more or less connected with St. John's. St. Joseph's, on the Manor, and the churches of Petersville, Liberty and Middletown, are its offshoots. St. John's is also associated with the churches of Mount St. Mary's and Emmitsburg, as having had for a number of years the same pastor, the Rev. John Du Bois, afterwards Bishop of New York. By the middle of the last century a number of Catholics had settled in the Monocacy Valley. They were principally of English origin, having come directly from England or from the lower counties of the State. Many of them were tenants on Carroll's Manor, on the Monocacy, and these formed the nucleus of St. Joseph's parish, at present under the charge of the Fathers of the novitiate. A large portion of the English settlers belonged to the Established Church, but in this particular locality, the Manor, the Catholics were probably in the majority, as Mr. Carroll, no doubt, was anxious that his religion should get a foothold in Frederick Valley. That most of them were from the lower part of the State is shown by

the fact that the names frequently occurring on the old baptismal and marriage records are those belonging to St. Mary's, Charles, Calvert and Prince George's Counties. Other Catholics were drawn to Frederick County in order to escape the rigors of the penal laws, which were in full force in the rest of the province.

"In enumerating the Catholic population of Frederick one hundred years ago, the German Catholics have also to be taken into the reckoning. These immigrants came from Germany and Pennsylvania about the middle of the last century. Some Hessians settled in Frederick town at the end of the Revolutionary war, but of these very few were Catholics. There were also a few Irish Catholics scattered through the county.

"John Cary, whose name is signed to a deed for a lot on which the original chapel was built, appears to have been an Irishman. The deed is in favor of Father George Hunter and bears date, October 2, 1765. In the document it is stated that for and in consideration of the payment of five shillings, current money, the title is given to the lot above mentioned. This same lot had, some years previously, cost the seller forty or fifty times that amount. Mr. Cary was a merchant, as appears from the deed. The spiritual needs of this congregation were supplied, as well as circumstances permitted, by the Fathers from St. Thomas' Mission, near Port Tobacco, then and for a long time after the residence of the Superior of the Jesuits in Maryland. The Fathers of this mission

had stations, churches or residences through Maryland, Virginia, Pennsylvania and a part of New York. Most likely Frederick Valley was for some time attended directly from St. Thomas'. The Father who was appointed for the work used, no doubt, to make long excursions, which would take in the Catholics of what is now the District of Columbia, of Montgomery and Frederick Counties, along the banks of the Potomac River. After the mission was begun at Conewago, some German Father would perhaps go to Frederick town, a distance of forty miles, to administer the Sacraments to the faithful of his nationality. In the course of time the number of Catholics increased, and it became necessary to build a residence and chapel.

"This residence and chapel were accordingly erected in 1763 by Father John Williams, an English Jesuit. Very little is known about this Father. He came to the mission of Maryland June 9, 1758, in company with Fathers James Framback and James Pellentz, the founders of the Congregation at Conewago. How long Father Williams remained at Frederick and who was his immediate successor is uncertain. He returned, most probably, to Europe, as his name is not mentioned among the nineteen ex-Jesuits in Maryland in 1774. There is reason to believe that Father George Hunter was the successor of Father Williams, from the fact that his name occurs in the deed already mentioned. It may be objected that Father Hunter was Superior of the Order in Maryland at the time,

1765, and that the deed was consequently made out in his name. This reasoning is not conclusive, for it is doubtful whether Father Hunter was Superior in 1765. It is known that he was Superior and Vicar-General in 1794, but this was after his return to Maryland. Nor were deeds always made out in the name of the Superior, as will be seen farther on. In Campbell's list of ex-Jesuits, alluded to before, Father James Framback is set down as the pastor of Frederick town in the year 1773. The mission intrusted to Father Framback was no easy one, as the whole of Western Maryland and the upper part of Virginia formed his parish, entailing upon him long and perilous expeditions to visit the Catholics scattered through this extensive territory. Sick calls over mountains and rivers, for fifty and sixty miles, must have been very trying for one who had already been on the laborious Maryland mission nearly twenty years. He slept generally beside his horse, in order to be prepared for a sudden flight, and on one occasion, when on a visit to a Catholic family in Virginia, he barely escaped with his life by the fleetness of his horse in

Rev. James Pellentz, S. J.

carrying him through the waters of the Potomac. He was fired upon by his pursuers before he reached the Maryland side of the river, but escaped unhurt. Father Framback was a German, and came to the mission in 1758. He died at St. Inigoes, August 26, 1795, in the seventy-third year of his age."

Father James Walton succeeded Father Framback. This statement is made on the authority of a deed for a part of the novitiate property, which was executed in 1779.

Father Walton was an Englishman, and came to Maryland in the year 1776, and died at St. Inigoes in 1803, aged sixty-five.

The first residence erected now forms part of the novitiate. It was a two-story, brick building, and included, on the first floor, three rooms and a passage, and had a front of about fifty-five feet. The second floor was used as a chapel, and has since been used as the library of the Tertian Fathers, the chapel of the Blessed Virgin and the Fathers' recreation room. Many years afterwards, a basement was added to the building by the grading of the street. This was the work of Father McElroy. The small chapel of Father Williams was for nearly forty years the only place of worship for the Catholics of Frederick County. The Fathers remained in Frederick town after the suppression of the Jesuits, or at least went thither now and then. Father Walton, the last Father of whom we have any record as having been there, died in 1803, but some time before his death the chapel was

attended by Rev. John Du Bois. As the Fathers of the old society were yearly growing fewer, and the number of Catholics was constantly growing larger, many of the more distant churches were given up to secular priests. St. John's fell into good hands. The Rev. John Du Bois is too conspicuous in the history of the Church in the United States to need any notice here. He began to administer to the spiritual wants of St. John's congregation about 1792. He had also under his care the Catholics about Emmitsburg, and those of Montgomery County, Martinsburg, Western Maryland and Virginia, and, in fact, was for a long time the only priest between Baltimore and St. Louis. "Some of his congregation," we are told, "came to Frederick to attend Mass and receive the Sacraments from distances of twenty, forty and sixty miles; and when any of them were ill or dying, the indefatigable pastor journeyed these distances on horseback, and sometimes on foot, to carry the consolations of religion to them. His missionary labors were extraordinary; he spared no pains, labor or fatigue in the discharge of the sublime duties which heaven assigned him. After the exhausting fatigues of his ministry in town, he scoured the country in quest of souls, entering into the minute details of instructing and catechising the children and servants."

One of the first undertakings of the new pastor was to build a church in place of the small upper room in the residence. The work was begun in the year 1800. The people thought him mad, and even Mr.

Taney, afterwards chief justice, who was a member of his congregation, said: "We all thought that the means could not be raised to pay for such a building; that the church would never be completed, and, if completed, would never be filled with Catholics."

The church was a brick building, eighty-two feet in length and forty-five feet in breadth, and having been torn down in part in 1859, and rebuilt and transformed, has since been used by the Junior Fire Company as an infirmary. Much difficulty was met by Rev. Mr. Du Bois in paying for the church. The usual means were resorted to, and, in 1804, a lottery authorized by the State was resorted to, but with little success. The announcement was as follows:

"Lottery to complete Church of St. John's, Fred'k Town, 4,800 tickets @ $5 = $24,000, subject to deduction of 15 per cent. Managers, J. Du Bois, Henry Darnall, Joseph Smith, Samuel Lilly, Roger B. Taney. Frederick, Febr'y 3, 1804. Tickets to be had of managers, or at the stores of Messrs. John McPherson, Francis Mantz, Jacob Steiner, Henry Koontz, Jr., John and Isaac Mantz, John Baily, George Baer and William C. Hobbs."

The Rev. Mr. Du Bois remained in Frederick until 1806, when he removed to Emmitsburg, and from this place, most probably, went to Frederick once or twice a month. Things continued in this state until Father Francis Malevie, of the Society of Jesus, took charge. This occurred in 1811. The church continued to grow, especially in the more distant stations, and it became

necessary, a few years later, to build small churches in several parts of the county. The German element had become more numerous in Frederick, but the English and Irish names were still in the majority. During the years that had passed since the Revolution a great many slaves had been brought into the county, and, as a number of them were Catholics, their instruction in religious duties entailed no trifling burden on the pastor. The Church of St. John's was still unfinished, and was even unsafe. The interior was not plastered, and the roof had been so poorly made that it had begun to sink. Supports from within had become a matter of necessity, as the side walls, yielding to the weight, were pressed out. Father Malevie had the church plastered in 1812, and the roof was secured by means of wooden columns.

"Father Malevie was born December 1, 1770. His naturalization papers speak of him as a native of Russia and a subject of the emperor of that country. In early life he entered the Order of St. Francis of Assisi, but, on account of the troubles in France at the end of the last century, he was forced, on the dispersion of his Order, to live in the world as a secular priest. In 1804, with the permission of the Holy See, he entered the Society in Russia. While yet a novice, he was sent to the United States, and was the first Jesuit who came from Russia to this country. Father Malevie was allowed to take his last vows on June 29, 1815. On his return to Frederick he continued

the work which he had been doing so well. Father Malevie died October 3, 1822."

Several gentlemen, among whom was Mr. Taney, addressed a letter to the Father Superior, asking him to retain Father McElroy. The request was granted, and thus was begun a career of usefulness which, if we consider the resources at hand, has scarcely been equaled in any city in the country. Father McElroy found the congregation small, the church sadly in need of repair, the residence old and weather-beaten, and, after twenty-three years of arduous labor, he left the congregation large and flourishing, whilst the old church had given way to one of the finest edifices in the State, and the old two-story residence had been greatly enlarged and was doing service as a novitiate of the society. The new residence on Church street, the buildings for St. John's Literary Institution, and the school and orphanage of the Sisters of Charity, gave proof also of the energy and skill of the pastor of St. John's. It is an easy matter to show financial tact in large cities with liberal congregations, but it was quite a task to build churches and schools in Frederick fifty years ago, as money was scarce, and the little to be had was to be used with consummate ability in order to accomplish anything commensurate with the necessities of the case.

Towards the end of 1823, negotiations were begun with the Superior of the Sisters of Charity for the establishment of a community in Frederick. The help the Sisters could render to the pastor for school pur-

poses was much needed. Early in 1824 five Sisters arrived from Emmitsburg, and were domiciled in a wretched log-cabin, built in the days of the Revolution on what is now the convent property. This had but two rooms on the first floor and a miserable attic overhead. The school was opened, however, a notice having previously been inserted in the papers to this effect: "St. John's Female Benevolent and Frederick Free School will be opened on the 3d of January, 1824. Reading, writing, and needle-work, etc., will be taught. All denominations admitted."

In 1825, it became necessary to build a larger establishment for the Sisters, to serve for a school and an orphan asylum. After strenuous labor the work was done and paid for, and provision was secured for the maintenance of the orphans. During this year (1825) Father McElroy had as his assistant Father P. W. Walsh, who was much needed, as the congregation in Frederick alone was enough for one priest.

On August 7, 1828, the corner-stone of St. John's Literary Institute was laid. In 1829 the classes were begun, and soon St. John's College became the rival of Georgetown, and remained so until 1853, when it received a check by the expulsion of a large number of students at one time.

St. John's has given many members to the society and to the legal and medical professions, including some of the most distinguished names in this city and State. The school is still in existence. A charter was obtained from the Legislature in 1829, together

with an annual donation of three hundred dollars. The pastor had done a great deal towards finishing and beautifying the old church in Frederick, but, on account of the increase in the congregation, it was thought advisable to extend the front of the church fifteen or twenty feet and erect galleries. This plan was proposed to the people in 1830, and all readily agreed to contribute to the work. Several builders were consulted about the contemplated addition, and were unanimous in expressing the opinion that it would be a waste of money, and advised rather the tearing down of the old church and the erection of a new one. The project was abandoned for some time for want of money. In 1832, the new plan was put before the congregation, and four thousand dollars were subscribed. To this amount was added a legacy of another thousand dollars. Very Rev. Father Peter Kenney, Superior and visitor, was consulted, and, after an interchange of opinions, it was finally resolved, in January, 1833, that the work should be undertaken, and the site changed from that on which the old church stood to the lot on the opposite side of the street. Works on architecture were obtained from Georgetown, and, with the aid of these, Father McElroy and Mr. Tehan, a well-known builder of those days, fixed upon a plan for the new edifice. The form was to be that of a Latin cross, the nave to be one hundred and thirty-six feet in length and forty-nine in width, the transept ninety-four feet in length and forty-nine in width; length of nave to transept,

sixty-three feet; height from floor to ceiling, forty feet The society's church in Gardinier street, Dublin, was used as a model for the ground-plan, though St. John's is considerably larger.

The corner-stone was laid in the north-east angle of the nave on St. Joseph's Day, 1833. The work went on amid the greatest difficulties, but subscriptions, loans, legacies, and contributions from the employes of the Baltimore and Ohio Railroad and Chesapeake and Ohio Canal, enabled the pastor to finish the building by 1837. Among the presents recorded for the altar were a dozen candlesticks and two crucifixes. These cost twelve hundred francs, and were sent by Very Rev. John Roothaur, general of the society.

On April 26, St. John's was consecrated with the usual impressive services of the Church. The steeple of St. John's was completed in 1854 by Father Burchard Villiger, and a few years ago the interior of the church was restored and beautified. During the erection of the church the novitiate was transferred from White Marsh to the residence of the clergy in Frederick. The change was proposed, almost jokingly, by Father McElroy to Very Rev. Father Kenney in 1832. The latter received the suggestion in earnest, and determined to carry out the idea. He would have done so at the time but for his recall to Ireland. Very Rev. Father McSherry, the successor of Father Kenney, had the same views, and in 1833 a large addition was made to the residence. This addition consisted in placing another story on the old building,

and the extension of the west end from what is now the rector's sitting-room to the passage leading to the refectory. The wing now used by the novices, together with the chapel, was added by Father Samuel Barber. The east extension, from the pastor's room to the alley, was made by the Very Rev. Father Brocord. The infirmary wing was added by Father Paresce in 1859. From time to time the establishment of the Sisters had been enlarged to meet the wants of the orphans and the school. A large addition was made about the year 1827, and this last effort of Father McElroy for the education of the young was attended with highly satisfactory results. The school building was burned down in 1845, but was soon replaced by another. In 1839, we find Father James Ryder acting as the assistant of Father McElroy in the church and in the school, where he was prefect and teacher of French and writing.

Father Thomas Lilly succeeded Father McElroy in September, 1845. The assistants were Fathers George Villiger, Stonestreet, Meredith, Jenkins, Finotti and Bogue. During the three years that followed, the church and college continued to flourish. Quite a number of colored adults were received into the Church by Father Lilly.

In 1846, the Sisters of Charity withdrew, and were replaced by the Nuns of the Visitation from Georgetown. The Convent of the Visitation is now among the finest establishments of education in the city. The school enjoys a fine reputation here and

elsewhere. The Sisters also maintain an excellent free school.

In 1848, Father Charles H. Stonestreet became the successor of Father Lilly. The assistants at different times during the year were Fathers Bogue, Finotti and Ciampi. During the presidency of Father Stonestreet, the Very Rev. Francis Dzierozynski, who was looked upon by all as a saintly man, died at the residence. Father Dzierozynski was a native of Orsani, in Poland, and was born June 3, 1777.

Rev. F. X. De Neckere, S. J.

Father Thomas Mullaly was appointed the successor of Father Stonestreet at the end of 1850. Under his administration it became necessary to expel so large a number of students from the college that it began to decline, and has since been used merely as a school for the city. The president of the college was also the pastor of the church. The pastors, after Father Mullaly, were Fathers Villiger, Samuel Barber, Hippolyte, De Neckere, Blenkinsop and McAtee. The assistants during this period, from 1853 to 1860, were, at different times, Fathers Bogue, Duddy and Tuffer.

In 1860, the residence on Church street was rented out, and the Fathers and Brothers connected with the church and college took up their abode in the novitiate, where they have since remained. The pastors who followed Father Sourin, who had charge of the church from 1860 to 1870, were Fathers O'Kane, Smith, Jenkins, Ciampi, Fulmer, and, lastly, Father Stonestreet, who, after an absence of twenty-five years, returned to the church as its parish priest.

Recently the parish has been in charge of the following pastors: Fathers Gache, Peters, Holland, Brand, Hann and Gaffney, all of whom labored with zeal and success to advance the interests of their people.

The most renowned pastor of Frederick is unquestionably Father John McElroy. Of this venerable priest O'Kane Murray has drawn the subjoined portrait:

"This venerable priest is one of the illustrious men of our age. John McElroy was born in 1782, near Brookborough, in the County Fermanagh, Ireland. Embarking for the United States from Londonderry, he landed at Baltimore in the summer of 1803. Three years later, he entered the Novitiate of the Society of Jesus at Georgetown College. After a long term of thorough study and progress in the way of virtue, Father McElroy was ordained ~~in~~ May, 1817. The record of his glorious labors for nearly sixty years would indeed form a volume, the value of which could only be exceeded by its interest.

"I have had the honor," writes the learned biographer of our Catholic chief justice, "to know Father

McElroy from boyhood as one of the most useful and pious of men. He took charge of the little church in Frederick City in September, 1822, when an intimacy and true friendship commenced between him and Chief Justice Taney."

He built a magnificent church at Frederick, where the Maryland province now has its novitiate. Such was the high esteem in which he was held by all classes and creeds that a Protestant writer, in 1829, exclaimed: "Strange paradox! Catholic France expels the Jesuits, deprives them of the education of youth, and the Protestants of Frederick contribute, each with his fifty dollars, to build the Jesuits a college there."

His great influence over his fellow-men proclaims his own greatness. In 1834, the laborers on the Baltimore and Washington Railway grew riotous, and, to the number of several hundred, by their boldness and armed gatherings, alarmed the citizens of the surrounding country. The militia was about to be called out, when it was suggested that a few words from Father McElroy might have more effect than the appearance of a regiment. The Jesuit came, he saw, he conquered; but not like Cæsar. With the magic power of religion, he stilled the great human tempest. At the sound of his voice all was peace. The hard-working but excited men quietly returned to their duty.

When the Mexican war began, another field of heroic toil was opened for Father McElroy. He was one of the two Catholic chaplains appointed to attend the

American army, about one-half of which was composed of Catholics. Throughout the whole conflict he gained the love and confidence of our soldiers to a remarkable degree. In 1847, the famous Jesuit was sent to Boston, which, for seventeen years, became the principal scene of his zeal and his labors. There he erected the Church of the Immaculate Conception, the largest in that city, and Boston College, now in full operation. It is worthy of remark that no college had ever been established in the capital of New England until 1861, and that then it was a Jesuit college. During this period he was also constantly travelling to all points where the confidence of the bishops or the wants of the society called him. When the last hours of Archbishop Hughes arrived, he was visited by his friend, Father McElroy, who offered up the Holy Sacrifice of the Mass for the last time in his room. That evening the great prelate calmly expired.

"In 1864," writes the venerable man, "I ceased from doing active duty in the ministry. In 1868, I lost my eyesight, which, however, was again restored by a successful operation. I retained the use of my sight for about five years. Since then I have been totally blind, but in other respects I enjoy good health, and daily celebrate, thanks be to God, the Holy Sacrifice of the Mass."

The grand old Jesuit—in fact, the oldest Jesuit in the world—died September 12, 1877, aged ninety-six years.

"Dead! But his death was fitting.
His life, to its latest breath,
Was poured like wax on the chart of Right,
And is sealed by the stamp of death."

The century closes with Rev. Father Coleman, S. J., in charge of the parish. The congregation numbers about fifteen hundred souls, and is blessed with a number of prosperous societies for the promotion of sanctity among their members.

It is to be regretted that Frederick is about to lose the good Fathers of the Society of Jesus. This move has been found necessary on account of their numerous and growing missions in the North. They have done their work well in Frederick County, and many a fervent prayer from their devoted children among the green hills of Maryland will ascend to God and call down His choicest graces on the Sons of Loyola in their new field to which His Providence has assigned them.

ARTICLE IV.

ST. PETER'S CHURCH, LIBERTYTOWN.

Libertytown lies twelve miles north of Frederick. It is one of the very old towns of the State. At present it has a population of about one thousand souls. The town of Liberty was laid out June 13, 1782. The first settlers in this district came from Wales; few, if any, of them were Catholics. There were some Catholics, however, in the district as early as 1800. These were visited occasionally by the Jesuit Fathers from Frederick. In 1821, Mr. J. M. Coale, a prominent Catholic gentleman of Libertytown, donated a lot of ground for a church. Father Melavie, at the time pastor at Frederick, accepted the generous donation, and at once began the erection of a church. The work, on account of lack of means, went on very slowly. There were few Catholics in the district.

J. M. Coale.

Father Melavie died October 3, 1822, leaving the church far from complete. It was finally, after some delays and disappointments, finished and dedicated. This church was faithfully attended by the Jesuit Fathers from Frederick. About 1875, the old church was found unsafe and ill adapted to the needs of the congregation. It was accordingly succeeded by the present new church, erected at a cost of $15,000. Gen. Coale, the generous son of the donor of the ground, bore nearly all the expenses of the new church building.

Father Gaffney is the most affectionately remembered of all the Jesuit Fathers who attended Liberty. He visited the mission for many years, and the result of his zeal is still manifest in the parish.

After the good Fathers of the Society of Jesus gave the parish over to the diocesan clergy, it was attended by Rev. J. Henry Conway. Father Conway's memory is still held in benediction by the congregation.

Rev. Eugene Sommers Gwynne was appointed to the pastorate of Liberty, January 1, 1886, by His Eminence, Cardinal Gibbons. Father Gwynne is a native of Marlboro', Maryland. He studied classics at St. Charles' College, where he was enrolled, September 11, 1875. He graduated, June, 1880, and entered St. Mary's Seminary, Baltimore, in the following September. Here he pursued with success the studies of philosophy and theology. He was ordained priest by Cardinal Gibbons at the Christmas ordinations of 1885. Liberty was his first charge.

Probably the most popular pastor of Liberty is Rev. William Ironsides Reaney. He was appointed to the pastorate by His Eminence, Cardinal Gibbons. Father Reaney was born on board an ocean steamer, of which his father was captain. His mother died soon after his birth. He grew up in Detroit, Michigan. His course of theology he made in St. Mary's Seminary, Baltimore, where he was elevated to the holy priesthood by His Eminence, Cardinal Gibbons, in 1888, as a diocesan priest of Baltimore. Father Reaney was located for a short time as assistant priest of St. Joseph's Church, Baltimore; from there he was promoted to the pastorate of Liberty. He was very much beloved at Liberty, as is evident from the fact that, when his ecclesiastical superior was desirous of changing him to a new field of labor, so earnest was the appeal made to him that he was prevailed on to reconsider the matter, and he finally decided to allow Father Reaney to remain a while longer in a parish where he was doing so much good.

Rev. William I. Reaney.

There are many colored Catholics in and around Liberty. Father Reaney was very kind to them. He went among them, and became so well acquainted that he knew every man, woman and child in the vicinity. Being an excellent singer, he soon acquired great influence over the colored people, nearly all of whom are fond of music. He organized a glee club, taught the people to sing hymns and popular patriotic airs. So enthusiastic were his colored people for religious services that the church was filled to overflowing at all the devotions. He made many converts, some of whom have happily persevered, more of whom, being only inspired by the enthusiasm of the time, "received the word with joy," and, in time of temptation, fell away. Father Reaney's popularity must be attributed to his kind heart.

After leaving Liberty he became a chaplain in the United States navy. He has the honor of having been chaplain to Admiral Dewey, and having been frequently complimented by the great admiral for his gallantry and devotion to duty.

"We know not where his ship may be,
And we hope he's well away,
But such a night to be out on sea!
Oh, keep him safe, we pray!
When moon and stars show never a speck,
To be seen through the rolling clouds,
And the waves rush over the good ship's deck,
And mount into the shrouds,

Then we, all of us, pray to Thee, good Lord,
Who once didst walk the wave
And still the tempest by Thy word,
That ship and her hands to save."

For many of the facts which follow we are indebted to Rev. John T. Norton, the present successful pastor of Liberty.

Rev. Thos. J. Monteverde was the successor of Father Reaney. He remained in charge from November 2, 1892, to February 1, 1894. Father Monteverde is of Italian descent. He was born and raised in Baltimore City, and, although a native American, his tastes are Italian. He has learned the Italian language, and speaks it with such elegance and fluency that one might easily mistake him for a foreigner. His classical studies he pursued at St. Charles' College; his seminary course he made at St. Mary's of Baltimore. He was ordained priest at the Baltimore Cathedral by Cardinal Gibbons ~~in~~ June, 1890. His first appointment was as assistant at St. Peter's Church, Washington City. After leaving Liberty he worked with success as assistant pastor at St. Joseph's and St. Jerome's Churches of Baltimore. He is at present edifying the spiritual sons of the saintly La Salle as chaplain of their novitiate at Ammendale, Maryland.

The Rev. John Paul White took charge of Liberty after Father Monteverde, and remained head of the parish until October, 1897. Father White was ordained priest for the Josephite Society, a congregation of

priests who work exclusively for the colored race. He was afterwards adopted by Cardinal Gibbons as a diocesan priest of Baltimore. At present Father White is holding the responsible position of assistant pastor of St. Joseph's Church, Baltimore.

Rev. John T. Norton, S. T. L.

In October, 1897, Rev. Don Luigi Sartori was appointed to Liberty. He remained there about nine months, and was then promoted to Midland, Allegany County. Of his good work in his latter mission we have spoken in the first volume of our history.

The century closes with Rev. John Thom Norton in charge of Liberty. He took charge August 3, 1898. Father Norton is by birth a Baltimorean. His classics he studied at St. Charles' College; his course of philosophy and theology he completed in Rome. Father Norton is a finished scholar, polished gentleman, kind-hearted, earnest and successful priest.

The parish has an excellent school, under charge of the Sisters of Notre Dame. Father Norton has, from the beginning of his pastorate, taken a great

interest in his school, and, being a man of study himself, the good Sisters have found in him great assistance in their arduous duties of the classroom.

From the spire of Father Norton's church the observer's eye can take in an expanse of country extensive and charming in its variety, and every family in reach is Catholic. Many of the descendants of the first settlers are still on the old homesteads, most notable of whom are the fervent and zealous Sappington families.

ARTICLE V.

ST. MARY'S CHURCH, PETERSVILLE.

This congregation numbers between four and five hundred souls and is in a very flourishing condition. The town is located twelve miles south-west of Frederick, between South Mountain, on the West, and Catoctin, on the East. It is a favorite summer resort, and is noted for its refined and cultured society. It lies near the historic battle-field of Antietam. Many fine residences may be seen in and around Petersville, among which the most magnificent and the one possessing the greatest historic interest is the mansion of Columbus O'Donnell, of Baltimore.

About the year 1810, there were a few Catholics living at Petersville; they were visited occasionally by the Jesuit Fathers from Frederick. In 1825, a

certain Mr. West, a Protestant gentleman of some means, gave a piece of land for a Catholic church. Tradition says that Mr. West thought that, as there were many slaves in the district, the best way to keep them honest would be to give them every opportunity to go to Confession. This was his reason for donating a site for a church. In 1826, a small log church was erected on the ground given by Mr. West, and the little mission, composed almost exclusively of colored people, began to receive regular attention from the Fathers at Frederick. After a while the church was enlarged and remodelled. Great interest was taken in the children, and the mission became a flourishing one. Father Gaffney is very affectionately remembered by the people of Petersville. It is only an act of justice to state that the success of his work is, to a great extent, due "to the efforts of an estimable young Catholic lady, who, though wealthy and admired by the world, has given herself entirely to the work of caring for and educating the poor children of Petersville."

In 1895, His Eminence, Cardinal Gibbons, appointed Rev. John M. Barry the first resident pastor of Petersville. Father Barry is a native of Frederick County. He was born and raised in the time-honored old mission of Emmitsburg. He served Mass as an altar boy at St. Joseph's Church, under the guidance of the good Lazarist Fathers. All the signs of vocation to the priesthood early manifested themselves in the gifted youth, and the pious people of the congrega-

tion prophesied that young Barry would one day minister at the altar. For a time it seemed that the prophesies were not to be verified, for young Mr. Barry disappeared from his sanctuary home to enter the mercantile arena in Cumberland. When the world, to his youthful mind, was shining out most brilliantly and success crowning his efforts, the Holy Ghost again spoke to his heart, and said, in sweetest tones, "Be mine." Too heavenly was the voice for earthly opposition, and the young man turned his back on the world, with all the hopes of its honors, and buried himself in retreat with the sons of St. Vincent de Paul.

Father Barry, after a thorough course of classics, philosophy and theology, was ordained priest. For four years he taught in the colleges and seminaries of the Lazarist Congregation, but, finally, feeling that the work of the pastoral clergy was more to his liking, he came back to work as a priest of Baltimore. He was stationed for a while at the Church of St. Mary, Star of the Sea, Baltimore, in the capacity of assistant priest; afterwards he was raised to the pastorate of a small congregation of Tennallytown, Washington. During his pastorate at Tennallytown, he erected the splendid pastoral residence, and, although he used his own money in the building, he generously donated it all when called away. At Petersville, he was so successful that His Eminence, the Cardinal, promoted him, in June, 1899, to the pastorate of old St. Joseph's Church, Baltimore. Success followed

him to Baltimore, and enabled him to build a magnificent new St. Joseph's Church. This crowning effort of his priestly zeal, at the close of the century, is the more remarkable because many thoughtful men believed that old St. Joseph's was a congregation with a glorious past but without a future. Father Barry has proved that he is capable, not only of plowing new ground and making it blossom like the rose, but also of cultivating and gathering abundant fruits from an old field that was supposed by many to be worked out.

Rev. John M. Barry.

Father Barry is an earnest, energetic priest, who believes that bone and sinew and brain, expended in hard work, will count in the end; that, as "faith without work is dead," perspiration as well as inspiration, daylight toil as well as midnight oil, will make a parish strong and virtuous. Father Barry is a popular priest, and his popularity must be attributed to his common sense, clear head and kind heart.

It may be of interest to Father Barry's many friends in Western Maryland to know that his venerable and

saintly mother is still living at Emmitsburg, and, although in her ninetieth year, her health is excellent, and her memory is so retentive and exact that she is really a living history of the Church in Frederick County.

The author takes this opportunity to thank Father Barry for valuable assistance in collecting data for this work. When written to concerning the best manner of getting historical information, Father Barry immediately sent the following kind and highly appreciated letter:

St. Joseph's Church,
Baltimore, Md., *October* 1, 1900.

Dear Father Stanton:

Your letter has been received and its contents noted. I am with you in your great undertaking and I wish you every success. Now, since you ask my advice, I will venture a few suggestions. I know Frederick County so well, it being my native county, that I would love to spend four or five days with you there. It is the best way for you to get your data. I shall meet you at Weverton, where the county begins, spend a day with you at Petersville, where there is a fine old Jesuit church and mission. Next day Father O'Connell will drive us to Frederick, where we can spend a day with the Jesuit Fathers, getting valuable and interesting items and photographs from them. From there we drive to Mount St. Mary's, and thence to my old home, Emmitsburg, and in both these places you can get plenty of matter for your work. I shall eagerly await your answer to these propositions.

Yours in Christ,

John M. Barry.

Of course Father Barry's kind suggestions were followed, and many items in this work were thereby obtained.

In June, 1899, Rev. Louis O'Donovan was appointed to Petersville. Father O'Donovan is a member of one of Baltimore's best families. He is a man of good talents and considerable ability. He is at present located in the capacity of assistant at the Baltimore Cathedral.

Rev. James O'Connell.

The century closes with Rev. James O'Connell in charge of the parish. Father O'Connell was educated principally by the Sulpician Fathers, at St. Charles' College and St. Mary's Seminary, of Baltimore, although he had mastered the rudiments of the classics at his home, in Prince Edward's Island, before coming to the United States. He was ordained priest by His Eminence, Cardinal Gibbons, in June, 1899.

Father O'Connell is a young priest, a strong man; his intellect is vigorous, his heart warm and tender. He has gone through a course of training which has so moulded the priestly character that the observer

must recognize at once his learning, virtue and love of his people.

Socially and intellectually, Petersville is one of the first towns in the State. Here are living representatives of the first families of Maryland—the Horseas, Lees, Stonebrakers, Weiners and others.

Thomas Lee, Esq.

Mr. Thomas Lee, now in his eighty-fourth year, is an exceedingly interesting character. He is a blood relation of the great Confederate general, Robert E. Lee. He served the first Mass said in the Petersville church; his companion on that occasion was Enoch Lewis Lowe, afterwards renowned as the governor of New York. He remembers Charles Carroll of Carrollton, and describes him as "a little snowy-haired old man tottering to Mass."

He was present at the battle of South Mountain, and refers to Robert E. Lee as "the handsomest man that ever rode a horse—the manliest man that ever crossed swords with a foe; and yet, in private life, he was girl-like in gentleness and modesty."

Mr. Lee considers himself an old man alone in the world. All who attended his wedding are gone; S. Teackle Wallis was the last. In manner, he still preserves all the urbanity that characterized Maryland gentlemen "before the war." In appearance, he is not unlike the pictures we see of "the last of the signers." The picture we give was taken many years ago.

ARTICLE VI.

OUTLYING MISSIONS.

Frederick is the most populous county of Western Maryland, and, as it contains more square miles than any county of the State except Garrett, we are not surprised at finding here many outlying missions without resident pastors. The oldest of these missions is

St. Joseph's Manor Church, Buckeystown.

This mission, at present, has a congregation of about three hundred souls. The village takes its name from George and Michael Buckey, the first settlers in the locality. They took up land in the year 1775. As early as 1810 there were Catholics in the vicinity, who were attended from Frederick. The church at the Manor was begun in 1819, and finished and dedicated one year later.

"The lot of ground for the church and graveyard, with a portion of the funds, no doubt, for the building itself, was a gift from Charles Carroll of Carrollton. There is not, perhaps, a piece of land in Frederick County that has, for its size, more conspicuous names connected with it than the St. Joseph's property. First, the gift already mentioned; then another was made by the Pattersons, another by the Harpers and McTavishes; and, finally, in 1853, another by Mary Ann, Marchioness of Wellesley. The document by which the marchioness conveyed the property has an international character, as it had to pass through the office of the American consul in England, the Hon. Mr. Ingersoll." St. Joseph's congregation has always been under the charge of the Jesuit Fathers, who have attended it from their residence in Frederick or from the novitiate. Father Gaffney is easily the most beloved of them all.

St. Peter's Church, Thurmont.

Thurmont was formerly known by the name of Mechanicstown. The early settlers in the immediate vicinity were the Wellers and Creagers, who came about the year 1750. The Catholics of this section attended Mass at Emmitsburg until 1859, when, on Whit Monday, St. Peter's beautiful little church was dedicated to God. The location is ideal. The village of Thurmont is located on the east side of a pretty stream called Hunting Creek, which has its source

in the Catoctin Mountain. The church nestles at the foot of the mountain, and possesses a peaceful and picturesque appearance, naturally appealing to the poetic imagination.

Many distinguished names have been associated with this mission. The church was built by Rev. William G. McCloskey, the present Bishop of Louisville, Kentucky. John Gilmary Shea, the Church historian, speaks thus of Bishop McCloskey:

Rt. Rev. William McCloskey, D. D.

"William George McCloskey was born in Brooklyn, New York, November 10, 1823, and made his classical and theological studies at Mount St. Mary's College. He was ordained in New York Cathedral, October 6, 1852, and began the labors of a missionary as assistant at the Church of the Nativity, in New York, of which his brother was rector. His merit and ability were, however, known, and, within a year or two, he was made professor at Mount St. Mary's College. When Bishop Elder was appointed to the See of Natchez, in 1857, the Rev. Mr. McCloskey succeeded him as director of the seminary and professor of moral theology and Holy Scripture. For many years he discharged

his duties with such ability that, when the American College was founded at Rome by the venerable pontiff, Pope Pius IX, he was selected as the first president of that institution. Its organization and successful commencement showed his administrative power. His ability and virtues were soon recognized at Rome, and, after the death of Bishop Lavialle, he was elected to fill the vacant See. He was consecrated May 24, 1868, and began his administration with a desire to establish system and order throughout the diocese. His visitations were carefully and strictly made, leading, in some cases, to discontent and appeals from his judgment, but in a few years the ancient diocese was progressing in all harmony. During his episcopate the Priests of the Congregation of the Resurrection came to the diocese to assume charge of St. Mary's College, the Franciscan and Carmelite Fathers to labor among the Germans; the Sisters of Mercy, Little Sisters of the Poor and Franciscan Sisters joined the older communities in their special works of charity and mercy."

Bishop McCloskey was succeeded at St. Peter's by Rev. Henry McMurdie, who remained in charge until his death, in 1880.

The Mechanicstown mission was afterwards united with Liberty and attended by Rev. J. Henry Conway. The union of the two towns continued to form one parish until 1897, when Rev. ~~Don~~ Luigi Sartori, of Liberty, suggested to Cardinal Gibbons that, as Thurmont is much nearer to Mount St. Mary's Church

than to Liberty, it would be much more convenient to unite it to Mount St. Mary's. His Eminence at once made the change suggested, and the century closes with Thurmont attended as a mission of the old mountain parish by the zealous and beloved Rev. John B. Manly.

Middletown.

Middletown takes its name from the fact that it is located midway between Frederick and Boonsboro'. It lies on the old National Pike, in the fertile Middletown valley. The famous battle of South Mountain was fought in plain view of Middletown.

The church is a large and commodious one. It was built, under the supervision of the good Jesuit Fathers, in 1875, and was faithfully attended by the same zealous priests until recently; as all the Catholics had moved away, it was turned into a public hall.

St. Ignatius' Church, Urbana.

This little mission was established by the good Jesuit Fathers of Frederick. It has a Catholic population of about four hundred souls. The new church was finished in 1878, and has always been attended as one of the missions of St. John's Church, Frederick. The congregation is composed mostly of colored, but, nevertheless, devout and edifying Catholics.

St. James' Church, Point of Rocks.

This mission has a small congregation of about seventy-five souls. The church was erected by Rev. D. C. De Wulf, in 1881. It is a neat structure, well built, and sufficiently large for the little flock who worship within its walls. It was at first a mission of Hagerstown; at present it is attended on the third Sunday of each month from Petersville.

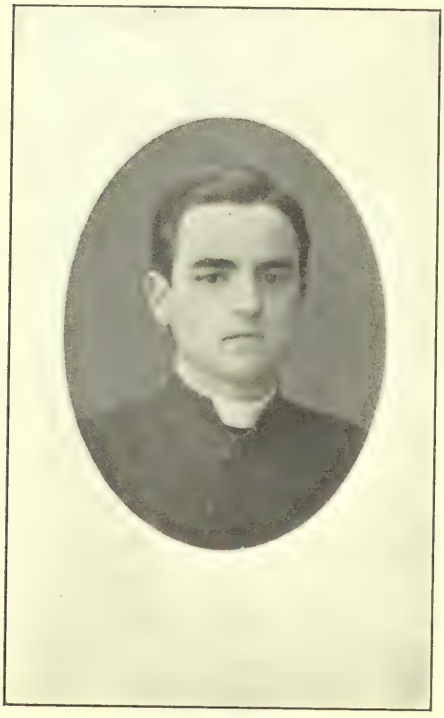
Weverton Chapel.

This little mission has about fifty Catholics. The village takes its name from Caspar Wever, a celebrated engineer connected with the Baltimore and Ohio Railroad, who built the first bridge at Harper's Ferry. It derives its importance from the fact that the Hagerstown branch of the Baltimore and Ohio Railroad connects here with the main stem. The mission is attended once a month from Petersville.

St. Francis' Church, Brunswick.

This town, of three thousand inhabitants, is situated on the Baltimore and Ohio Railroad. It derives its importance from being the end of one of the divisions of the railroad. It is a progressing and flourishing town, and seems to have a bright future. There is a Catholic population here of about three hundred souls, with a parochial school, under charge of a

lay teacher. The mission of Brunswick is one of the young missions of Frederick County. It makes its first appearance in history in the following dispatch which appeared in the Baltimore papers:



Rev. M. J. Riordan.

"Brunswick, Sept. 23, 1893. Rev. M. J. Riordan, of Montgomery County, was sent to Brunswick a few days ago by Cardinal Gibbons to look after the interests of the Catholic Church. He was well pleased with the outlook, and an effort will be made to build a church at once."

Rev. Father Riordan, of Barnesville, selected the site of St. Francis' Church. The selection is an ideal one; the plan of the church, too, is according to Father Riordan's dictation. In both are found the same good taste and sound judgment that characterize all of his work. The corner-stone was blessed by the apostolic delegate, His Eminence, Cardinal Satolli. The church was dedicated by His Eminence, Cardinal

Gibbons, October 27, 1895, during the pastorate of Rev. John M. Barry. Father Riordan sang the High Mass. Brunswick is at present a mission of Petersville.

The parish has an excellent parochial school, under the efficient management of Miss Julia F. Wordsworth. Father Barry established the school, and it has continued to flourish under his worthy successors.

ARTICLE VII.

HON. ROGER BROOKE TANEY.

The Church of Frederick County can boast of no son more illustrious than that distinguished jurist, financier and statesman, Roger Brooke Taney, who, for more than a quarter of a century, stood at the head of the judicial department of the republic and administered the oath of office to nine presidents of the United States.

He was born March 17, 1777, in Calvert County, Maryland. His father, Michael Taney, was the owner of a good landed estate and a number of slaves. His plantation was situated on the banks of the Patuxent River. Michael Taney's paternal ancestors were among the early settlers of Maryland, and were known as devoted and zealous Catholics. Fortunately for history, we have a brief autobiography of Mr. Taney, touching his early life and education. He

says: "I begin this account of my life at Old Point Comfort, Virginia, on the 16th of September, 1854. It is late to begin it, for, if I live until to-morrow, I shall be seventy-seven years and six months old. I may not live to finish it, and, if finished, it may not be thought worthy of publication. My life is to form a part of the history of my country. The high offices I have filled, and the stirring and eventful political scenes in which I was engaged before I received the appointment I now hold, and in which my position compelled me to take a prominent part, may naturally create a desire to know more about me. At the moment I am writing, the names of dear and valued friends, who are now in their graves, come crowding on my memory, and I begin the work in sadness and sorrow. Indeed, on thinking the matter over, I have come to the conclusion that, if the public should be indifferent and careless as to my life and character, the work may derive some interest from its connection with men and things as they existed in the generation which has now passed away. I belong to that generation, and lived and acted in it and with it. I am sensible of the delicacy of this undertaking. An autobiography is hardly ever impartial, and I cannot hope that I am free from the general infirmity of self-love; but I will try to write my own life as if it were that of a third person."

After speaking of his ancestors and his own birth, he says: "My mother was the daughter of Roger Brooke. Her father was a Roman Catholic, and for

that reason, on account of the infamous laws of the time, her education, as far as mere matter of human learning was concerned, was a very limited one; but her judgment was sound, and she had knowledge and qualities far higher and better than mere human learning can give. She was pious, gentle and affectionate, retiring and domestic in her tastes. I never in my life heard her say an angry or unkind word to any of her children or servants, nor speak ill of anyone. I remember and feel the effect of her teaching to this hour. My parents both lived to an advanced age. They had seven children, four sons and three daughters. I was the third child and the second son.

"The Revolution had removed all difficulty in our education upon the score of religion, for the Constitution, established by the State of Maryland in 1776, placed all persons professing the Christian religion on an equal footing. But the situation in which we lived was a retired one, and there was no school within ten miles of us except one, which was distant three miles, kept in a log-cabin by a well-disposed but ignorant old man, who professed to teach reading, writing and arithmetic as far as the 'rule of three.' The reading and writing, as may well be supposed, were poor enough, but, for want of a better, I was sent to it, when not more than eight years of age, with my elder brother and sister. We walked every day to and from the school when the weather was good, and when it was unfavorable we stayed at home; our attendance, therefore, was not very regular. My father

had no taste for teaching, and did not very often assist us in our lessons. He was fond of reading, and, I believe, read every work he could obtain in the then scant libraries of the country; but he soon wearied with the lessons of children, and became impatient if we did not learn as fast as he thought we should. He took far more pleasure in teaching my elder brother and myself how to ride and swim, and to fish, and to row and sail in the summer, and to skate and to shoot ducks and wild geese in the winter. I cannot remember the time when I could not ride on horseback, and but faintly remember my first efforts at swimming.

"With all these disadvantages we, however, got along in due time as far as our humble teacher could carry us. Our only school-books were Dillworth's spelling-book and the Bible, and these, I believe, were the only books our teacher had ever read. I remember yet the pleasure I felt when I was able to read and understand the fable of the boys and the frogs, and the wagoner praying to Hercules, in the spelling-book, and admired the wretched wood-cuts with which it was embellished. As for the Bible, it was used merely as a book to teach us how to spell words and pronounce them. Our teacher professed to belong to the Episcopal Church, but the nearest church was ten miles distant, and he was poor, and his two horses were worked hard in cultivating a few acres of poor land which he owned, and were not, from their appearance, very well fed. I doubt whether he went to

church more than once or twice a year, if so often; he was, however, a kind man, upright and conscientious, and faithfully performed his duty to the best of his power. How he happened to obtain the little learning he had, I do not know, for, at the time of which I am speaking, I believe the one-half of the men in the county, of his humble rank in life, could not write their own names. But it must be recollected that this was soon after the conclusion of the Revolutionary war, and the men of whom I am speaking had grown up under the English government, and the parents in our neighborhood who could not read themselves eagerly sent their children to this school. It had generally about thirty scholars, which was a large number, considering the retired situation and the sparse population about it.

"When it was found useless to send us longer to this school, my elder brother and myself were placed at a grammar school in the county, about ten miles off, which was kept by a man by the name of Hunter, and in which the pupils never exceeded a certain number—I think twenty. He was a Scotchman, and had been, on his arrival in this country, employed as tutor in the family of one of the wealthy gentlemen of the county. He had the reputation of being an accomplished, classical scholar, and his school, which had been established some years before I went to it, enjoyed a high reputation. The pupils all boarded in his house. Here I began the study of the Latin grammar, but I had made very little progress before

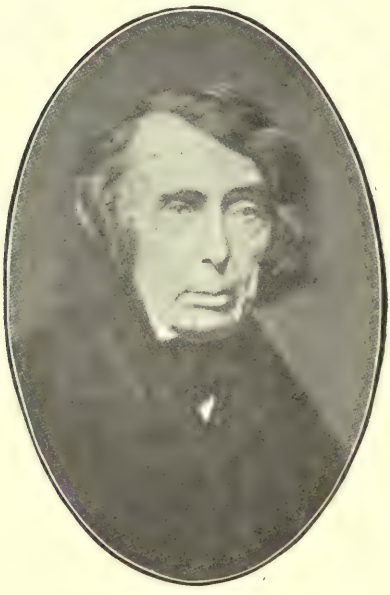
the school was broken up. We had not been there more than two or three months before the conduct of the teacher struck the scholars as much altered and strange. He absented himself more than usual from the school, was observed to be often talking to himself as he walked about the grounds, and was often absent and odd when hearing our lessons; and one day, soon after the scholars had assembled, he came in and dismissed us, telling us to go home. He gave no reason for what he did, but we supposed he found himself too sick to attend to the school, and supposed we should all return again in a short time; but it turned out that his mind had become disordered, and he was drowned in the Patuxent River a few weeks afterwards. It was said that he fancied himself a disembodied spirit, and that he could walk on or through water without danger, and was drowned in attempting to walk across the river where, in the channel, it was deep enough to float large ships."

His father then employed family tutors, under whose instructions young Taney was fitted for college. He entered Dickinson College, Carlisle, Pennsylvania, when little more than fifteen years old. He graduated in the fall of 1795, receiving the highest honors of the institution, and being chosen to deliver the valedictory. Concerning this honor, Mr. Taney philosophizes thus in his memoir: "As a mere calculation of interest, my college honor was of no consequence in my future pursuits. I doubt whether a dozen persons out of my own family, in the new world upon which I was

afterwards to enter, even knew that this mark of distinction had been awarded to me; yet, in the little world of a college, it is as much valued and as much the object of ambition as the high offices of government in the great political world, and I confess that I would at that time have endured much more than I did rather than not have obtained it. Such is ambition in the little world and great. I do not say that it is wrong, for, when it is properly regulated and directed to proper objects, it often leads the possessor to great personal sacrifices for the benefit of others; but I doubt whether it promotes his own happiness, however successful he may be."

In the spring of 1796 he went to Annapolis to study law in the office of the distinguished Jeremiah T. Chase, one of the judges of the General Court of Maryland. At that time Annapolis was considered the place, above all others, where a man should study law if he expected to attain eminence in his profession. Here he saw and heard the great legal lights of his day. In 1799 Mr. Taney was admitted to the bar; in March, 1801, he took up his residence in Frederick. From his first appearance in the Frederick courts he was a diligent student. Law, of course, was his chief study, but he devoted much of his time to history and general literature. His rise at the bar was so rapid that, after five years, his practice was so lucrative that he was able to marry. Francis Scott Key, afterwards the author of "The Star-Spangled Banner," had been a fellow-student and friend of Mr.

Taney at Annapolis. Mr. Key and a sister were the only children of their parents. Mr. Taney had met Miss Key at Annapolis, and her beauty, bright mind and womanly graces, united with a most attractive character, had won his heart. On January 7, 1806, Mr. Taney was married to Anna Charlton Key, Rev. Nicholas Zocchi, of Taneytown, being the priest in attendance. As Miss Key was a Protestant, the marriage ceremony took place at the home of her parents. Scharf speaks thus of the wedding: "Miss Key was born in Frederick County, and was now living there with her parents. The mansion was of brick, and consisted of a spacious structure, with wings and long porches. It was situated in the midst of a large lawn, shaded by trees, with an extensive terraced garden, adorned with shrubbery and flowers. Nearby flowed Pipe Creek, through a dense woods. A copious spring, where the young people loved to retire and sit under the sheltering oaks in summer, was at the foot of the hill, and a meadow of waving grass



Hon. Roger Brooke Taney.

spread out towards the Catoctin Mountain, which could be seen at sunset, curtained with crimson and gold. It was at this happy home that Mr. Taney was married."

Although Mr. Taney was a man of iron will, determined purpose and undaunted courage, still his character was chivalrous, and even romantic to a degree, possessing the most delicate qualities of kindness and affection. His loving letters to his wife, running through a period of nearly fifty years, show the inner life of a man possessed of Spartan courage, united with extraordinary mildness and simplicity of temperament. A biographer says of him: "Although, during his life in Frederick, Mr. Taney was strict in his religious observances, he was, nevertheless, fond of social relaxations. It was common for gentlemen to dine together on the Fourth of July, under the shade of the beech-trees on the banks of the Monocacy River, which flowed between wooded banks two miles from Frederick. As Mr. Taney was, like all Southern Marylanders, a good horseman, he took much pleasure in horseback excursions, when professional duties required him to go into the country to try cases before juries. In these excursions, the picturesque aspects of the Catoctin Mountain had become so familiar to him that, when in after years he would speak of them, his descriptions were so accurate that they seemed frescoed on his memory. In the summer he would retire, with his family, a few miles from Frederick, to Arcadia, the country-seat of the eminent lawyer, Arthur Shaaf,

a bachelor, and a cousin of Mrs. Taney, to recruit his exhausted energies and refresh his overtasked mind. In his love of nature Mrs. Taney participated with the romantic ardor of a woman who, like her brother, was inspired by its beauties with 'thoughts that voluntary move harmonious members.'"

His great ability, untarnished character and winning manner soon placed him at the head of the bar of his native State. He was made Attorney General of Maryland in 1827. In this position his talents shone out before the nation, and he was soon raised to the position of Attorney General of the United States. In 1833, President Jackson appointed him Secretary of the Treasury. In reference to this period of his life, John O'Kane Murray says: "Mr. Taney became identified with the great issues which made Jackson's term of office an epoch in our political history. By a happy coincidence, the policy of these two great men had a like complexion. President Jackson was the declared enemy of the great fiscal power of the land, the United States Bank; Taney was the same. Their wise forethought and unflinching firmness saved the government from impending bankruptcy. At the death of Chief Justice Marshall, Attorney General Taney was appointed to succeed him. He took his seat on the bench in January, 1837. The record of Taney's long term fills no barren page in American history. Never before, or since, were such grave questions submitted to the Supreme Court for adjudication. Questions about State rights were

ever being raised; the Constitution had to be defined; it required a firm and profound mind to sift and settle everything. To this mighty task, difficult as it was ungrateful, did Chief Justice Taney bend himself with devoted energy. His was old Roman justice—strict, unerring, inflexible; nothing could turn it a hair's breadth from the even tenor of its way. The Catholic head of the Judicial Department discharged his duty to the letter. In the decision of questions which came before him as a judge, he displayed unsurpassed ability.

"When the Civil War broke out, the difficulties of Chief Justice Taney's position may well be imagined; yet the virtue and greatness of the man cast a halo of honor on his high office, which neither the misfortunes of the times nor the disasters of the nation could touch or tarnish. The aged and devoted patriot beheld with mingled hope and fear the dark clouds which overcast the republic. Writing to a friend on his birthday, March 17, 1862, he said: 'I wish I could have seen my eighty-sixth year begin with brighter hopes; the one I have just passed has been a sad one. God's will be done, and we must meet it with the faith of Christians and the firmness and courage of manhood.'"

With all his senses unimpaired to the last, and his mind clear and vigorous as ever, this illustrious Catholic Chief Justice of the United States died October 12, 1864. He was a devoted Catholic. When his mother died, in 1814, she was buried in the little

graveyard back of the chapel, then the only Catholic chapel in Frederick. Here he requested to be buried by his mother's side, no matter where he should die. "In this little chapel," writes his biographer, "with its twilight stillness, Mr. Taney could be seen every morning during his residence at Frederick, in rain or sunshine." In troubles and difficulties, it was his habit to receive Holy Communion, in order to invoke grace and strength from God. "Most thankful am I," wrote the Chief Justice, some time before his death, to his cousin, an old man, "that the reading, reflection, study and experience of a long life have strengthened and confirmed my faith in the Catholic Church, which has never ceased to teach her children how they should live and how they should die." His own life was an illustration of the grandeur of the ancient faith. His biographer relates that one day Justice Daniel hastily entered the room of the Chief Justice and found him kneeling in prayer. Mr. Daniel afterwards apologized for the intrusion. The Chief Justice made some kind remark, and added that he never began the duties of the day without asking divine assistance.

Besides being a great judge and a pious Christian, he was a model gentleman, one of the kindest of men. Such was the charm of his manners that every newly-appointed officer was, at his first interview with the Chief Justice, brought to regard him with affectionate reverence. "Chief Justice Taney," said Mr. Lamon, "was the greatest and best man I ever saw. I never

went into his presence on business that his gracious courtesy and kind consideration did not make me feel that I was a better man for being in his presence."

In person, the Chief Justice was tall and commanding; his mind was luminous and powerful. "From his clear, vigorous and perfectly unimpaired intellect," said Charles O'Conor, "there shone out, even to the last moment, a force that seemed proof against decay." "I hope, when his history is known," wrote the renowned Gen. Robert E. Lee, "that it will exalt him in the estimation of all honorable men to the high position he holds in mine."

In 1870, Judge Richard H. Marshall, of Frederick, and Gen. James H. Coale, of Liberty, caused a marble slab to be erected over the grave of Judge Taney. It is of Italian marble, highly polished, neat and unpretentious, and bears this inscription:

"I. H. S.

ROGER BROOKE TANEY,

Fifth Chief Justice of the United States of America.

Born in Calvert County, Md., March 17th, 1777; died in the City of Washington, October 12th, 1864, aged 87 years, six months and twenty-five days. He was a profound and able lawyer, an upright and fearless Judge, a pious and exemplary Christian. At his own request, he was buried in this secluded spot, near the grave of his mother. May he rest in peace."

As the Jesuit Fathers intend to abandon the old novitiate, they had the venerable remains removed from the old graveyard, April 3, 1900.

The new grave, in which have been placed the remains of Chief Justice Taney, is in one of the prettiest spots in the Catholic cemetery, in the shade of a large willow tree. The remains, when disinterred, were placed in a new coffin, as were those of his mother, and the two coffins were buried side by side, the work being done under the direction of the Jesuits, and without any public ceremony. Over Taney's grave was placed again the marble slab.

It is not improbable that before long a suitable monument will be erected to mark the resting-place of the distinguished jurist. Monuments to Taney have been erected in Baltimore and at the State House at Annapolis, and it is being urged that another should be erected at his grave.

The remains of Taney's wife are also buried in Frederick, but not beside those of her husband. Her grave is in Mount Olivet Cemetery, at the southern end of Frederick. Mrs. Taney was a Protestant, and when she died her body was buried among those of the members of her own family. Her grave is not far distant from the monument erected over the remains of her distinguished brother, Francis Scott Key.

The house in which Taney lived during his residence in Frederick is still standing. It is not an imposing mansion, nor is it in the fashionable part

of Frederick, but it is one of the many interesting landmarks of the historic town.

ARTICLE VIII.

MOTHER SETON.

The blossom opening to the day,
The dews of heaven refined,
Could naught of purity display
To emulate her mind.

—*Goldsmith.*

Very few women have portrayed in their lives these admirable lines of the poet as did the celebrated and saintly Mother Seton, the foundress of the Sisters of Charity in America. The name of Mother Seton shines out with greater lustre than that of any other woman whose life has been connected with the Church in Western Maryland. The main facts of this article are abridged from the charming biography of Mother Seton by Rev. Charles I. White, D. D.

Elizabeth Ann Bayley was born of American parents in the City of New York in the year 1774. She was educated in accordance with the doctrines and practices of the Protestant Episcopal Church, to which sect her parents belonged. She received the best education that America at that time could give, and grew up to womanhood with her naturally strong and solid mind thoroughly trained. Her amiable disposition,

charming manner and womanly graces won the heart of William Seton, a respectable merchant of New York, and she married him when only in her twentieth year. Her husband soon became an invalid, and his physician advised him to travel in Italy in hopes of recovering his health. This voyage became the means used by Providence for the conversion of the gifted young lady to the true faith. In 1803, shortly after reaching Pisa, Mr. Seton grew weaker and expired, leaving his young widow to provide for herself and five young children. His remains, as Mrs. Seton tells us in her journal, were "buried in the Protestant burying-ground." Then she found herself a stranger among strangers in a foreign land, incessantly repeating: "My God, you are my God, and so I am now alone in the world with you and my little ones; but you are my Father, and doubly theirs." Her devotion to her dead husband and her confidence in the Providence of God made so favorable an impression on her new acquaintances that they said, one to the other, "If she was not a heretic she would be a saint." God's Providence was not deaf to her appeals, and in her misfortune she found true friends in the distinguished family of the two brothers, Philip and Anthony Filicci. They took a deep interest in the young widow and her orphans, and did all in their power to console her and promote her happiness. "The Filiccis," she says, in a letter to her sister-in-law, "do all they can to ease my situation, and seem, indeed, that they cannot do enough. Anna says, 'Oh, mamma, how

many friends God has provided for us in this strange land!'"

The Filicci brothers were not only distinguished and accomplished gentlemen, but also zealous Catholics. They could not help noticing that Mrs. Seton was naturally drawn towards everything Catholic; the churches, especially, were visited by her with ever-increasing delight. Accordingly, while endeavoring to assuage the grief of her heart, they made even greater efforts to reach the wants of her soul. They procured books to answer her difficulties, wrote letters of encouragement, and proved themselves not only true friends, but also prudent and learned gentlemen. The Catholic atmosphere of Italy made such a change in the religious tendencies of Mrs. Seton that, before sailing for America, she was really a Catholic at heart. She soon declared her desire to be united with the old Church, which alone appeared to her to possess the necessary marks of the true Church of Christ. Her family opposed the notion with a most hostile resistance. "They appealed to her interest, affection and self-love to shame her from a creed professed in New York only by low and ignorant foreigners." Protestant ministers came and tried every argument to convince her of the errors of the religion she was about to embrace. Mr. Anthony Filicci, who had long wished to visit America, was in New York, and, in the trials through which Mrs. Seton's mind was passing, he urged her to seek the wise counsels of Bishop Carroll. She was much strengthened by the

interest the good bishop took in her welfare, as shown in the following letter from him to Mr. Filicci:

"Though I have heard no more than is contained in your last concerning the most estimable lady for whose situation and happiness you are so much interested, yet I have the fullest confidence that, after being put to the severe and most distressing trial of interior darkness, doubts and terrors of making a wrong step, our merciful Father in heaven will soon send her relief and diffuse light and consolation in her heart. Among the religious books in her possession, I doubt not of her having that most excellent one, generally ascribed to Thomas a'Kempis, *Of the Following of Christ.* Recommend to her, when her soul is weighed down with trouble and anxiety, to read the ninth chapter of the second book, entitled, 'Of the Want or Absence of Every Comfort.' As far as it is in my power to judge of her state of mind from the account of it contained in your letters, I do not think it advisable for her at present to perplex herself with reading any more controversy; she has

MOTHER SETON.

seen enough on that subject to assure herself of the true principles for settling her faith. Her great business now should be to beseech our Divine Redeemer to revive in her heart the grace of her baptism, and to fortify her soul in the resolution of following unreservedly the voice of God speaking to her heart, however difficult and painful the sacrifices may be which it requires. Having confirmed herself in this resolution, it must be to her a matter of the first importance to inspect the state of her conscience, and judge herself impartially and with the utmost sincerity, divesting herself as much as she can, with the aid of divine grace, not only of every sinful attachment, but of every affection that has not God for its source, its motive and its object. She ought to consider whether the tears she shed and the prayers she offers to heaven are purely for God's sake, and arise solely from compunction for sin, and are unmixed with any alloy of worldly respects or inordinate solicitude for the attainment of some worldly purpose. Indeed, when I read the words you copied from her letters, and her letters themselves, I remain convinced of the sincerity of her endeavors to make herself conformable in all things to the divine will; but afterward a fear arises in my mind that God discovers in her some lurking imperfection, and defers the final grace of her conversion till her soul be entirely purified of its irregular attachments. The ordinary course of Providence, with respect to those who are to be tried by interior darkness and tribulation, is to subject them to it after their

conversion is completed, and it often happens that those trials become highly useful, and dispose those who are subject to them to disclose, with the utmost sincerity, the entire state of their consciences, all their weaknesses, and even those imperfections of which formerly they made no account. Perhaps, in the case of your most esteemed and respected friend, it pleases God to suffer her to experience now, before her open union with His Church, those agitations of conscience which will induce her to perform, with the greatest care and attention, all previous duties necessary for her adoption into it."

Mrs. Seton followed the advice given by Bishop Carroll; gradually her difficulties and doubts vanished, and the brilliant light of faith broke on her soul. On Ash Wednesday, 1805, she went to old St. Peter's Church, New York, and, after making a profession of faith in the one, holy, Catholic and apostolic Church, was baptized by a venerable Irish priest, Rev. Matthew O'Brien. Her friend, Mr. Anthony Filicci, was present at her baptism.

Mrs. Seton's conversion, as was naturally to be expected, brought a torrent of abuse on her from her family and wealthy relatives. To support herself and her children, she opened a private school in New York. In this she was not so successful, from a financial standpoint, as some of her Catholic friends desired, and she determined, on the advice of Father Du Bourg, President of St. Mary's College, Baltimore, to break entirely away from her old associations and come to

Baltimore to open a select school for young ladies. In the meantime, her rich, Italian friends, the Filicci brothers, knowing how much their American convert was obliged to endure on account of her becoming a Catholic, came to her assistance with an annual pension of six hundred dollars a year, and other large donations whenever she asked for them. These gentlemen continued their generosity towards her as long as she lived. Mrs. Seton succeeded admirably in Baltimore, but, as she advanced in Christian perfection, it became more evident every day that God had a higher work for the young widow than anything yet undertaken. She felt an intense longing to assist the poor, and thus make reparation to God for all the years which, in her humility, she felt she had almost wasted before she learned to love God as she ought. Providence soon came to her assistance; Father Du Bourg received a donation of $8,000 for charitable purposes, and Mother Seton's work from that time is well known. Land was purchased near Emmitsburg and a convent was begun. Here Mother Seton and four associates took the religious habit, January 1, 1809. They obtained from France a copy of the rules of the Sisters of Charity of St. Vincent de Paul, and, after some changes recommended by Archbishop Carroll, adopted them, and the Community began to grow and prosper, and soon spread abroad throughout the United States. Mother Seton's own daughter, Anna, joined the Community, was an example for all by her virtues, and died a holy death, edifying all by her fervor and resignation.

Mother Seton remained Superioress of the Sisters of Charity until her holy death, in 1821. In 1850, the mother house at Emmitsburg and all its branches assumed the habit worn by the French Sisters of Charity.

The following sketch of Mother Seton's character is taken from the *Heroes and Heroines of America:*

"But little remains to be said of the character of Mother Seton; it was best expressed by her singular and sanctifying influence over others. The impression she produced by her look, her manner and her words was extraordinary, and many instances are recorded which prove the effect to have been as lasting as it was powerful. Her power of language was remarkably fascinating, and, with a gifted and accomplished mind and singularly refined manner, she was fitted to adorn any circle. Her pupils could scarcely have had a more beautiful model before them of a lady, a mother or a Christian. Charitable and considerate for all around her, she was rigidly severe with herself. In dress, food and observance of the rules, she unsparingly mortified her natural inclinations."

CHAPTER II.

WASHINGTON COUNTY.

WASHINGTON County, named after George Washington, lies between Allegany and Frederick, along the Pennsylvania border, its southern boundary being the Potomac River. It is one of the leading agricultural counties in Maryland. The western section of the county is mountainous, while the eastern embraces a succession of valleys famous for their fertility and mild climate. The limestone and clay lands of the county are fine wheat-raising soils, and Washington County is famous for its great production of this cereal. Comparatively, it is foremost among the wheat-raising counties of the United States. Its annual product is upwards of 1,500,000 bushels, and the most of this yield is manufactured into flour in the county, water power for flour mills being at hand on the Antietam, the Potomac and other watercourses. Farms range in size from a few to hundreds of acres, and, in price, from $10 upwards. As is the case in all parts of Maryland, there is plenty of room for newcomers with agricultural leanings. Much progress has been made recently in diversifying and increasing the value of farm products, and the farmer

finds a ready market, almost at his door, for all he has to sell, owing to the increasing industrial life in the county. The scenery and climate of Washington in summer draw thousands from the cities as temporary residents, and, in supplying the wants of these, the farmer finds a lucrative return for his investment and labor.

The main crop of Washington is wheat, but corn, oats, hay and potatoes are also largely cultivated. Dairy farming is rapidly coming into prominence; the butter and cheese are made in large quantities for home consumption and for shipment to the cities. Fruits grow abundantly on the southern slopes of the mountains and in the valleys, and South Mountain produces peaches of surpassing flavor and color. Every year this industry is growing in importance.

All religious denominations are represented in Washington County. The earliest settlers were German Baptists or Dunkards, and it is one of the strongholds of that faith. The people are hospitable and, as a result of strict honesty and well-applied labor, prosperous. The area of the county is 435 square miles.

The profane history of this county is rich in events of national importance. The antiquities of this section are especially interesting to students of archæology; Indian graveyards are numerous, and in places may be found an abundance of fragments of pottery and other specimens of Indian workmanship.

Washington County may also lay claim to no inconsiderable share in the construction of the first steam-

boat ever built in the United States. This was the vessel built by James Rumsey in 1785. It was not until the experiments of Fulton, in 1807, and his trip up the Hudson, that the practicability of propelling vessels by steam was fully and finally demonstrated. But Fulton had been anticipated by Rumsey, who, as early as 1785, constructed a boat at Shepherdstown, and had it fitted up with machinery partly manufactured at the Catoctin Furnace of the Johnson Brothers, near Frederick. The boiler, two cylinders, pumps, pipes, etc., were manufactured in Baltimore by Christopher Raborg and Charles Weir. Some portions of the works were made at the Antietam Iron Works. March 14, 1786, a public experiment was made on the Potomac River (the first of the kind ever undertaken in this country), and Rumsey succeeded in attaining a speed of four miles an hour against the current. "The boat was eighty feet long, and propelled by a steam engine working a vertical pump in the middle of the vessel, by which the water was drawn in at the bow and expelled through a horizontal trunk at the stern. She achieved the speed above stated when loaded with three tons, in addition to the weight of her machinery, one-third of a ton. The whole of the machinery, including the boiler, occupied a space but little over four feet square."

ARTICLE I.

ST. MARY'S CHURCH, HAGERSTOWN.

Hagerstown, the county-seat, is in the eastern part of the county, and its admirable location and railroad communications, north, south, east and west, have brought it into prominence as an industrial centre. It lies on Antietam Creek, and is eighty-six miles from Baltimore. Its population is about fifteen thousand, and it has many attractive and substantial buildings. The city has water-works, gas and electric lights. There are four banks and a long array of business establishments. A fertile farming country surrounds the city. Hagerstown is reached by the Baltimore and Ohio, Norfolk and Western, Western Maryland, and Cumberland Valley Railroads. The Baltimore and Ohio extends through the southern part of the county, and the Washington County branch runs to Hagerstown, a distance of twenty-four miles. The Western Maryland passes through the eastern part of the county to Cherry Run, connecting there with the Main Stem of the Baltimore and Ohio. Hagerstown is in communication with the North by the Pennsylvania and Reading systems; with the South, by the Norfolk and Western; with the West, by the Baltimore and Ohio, and with the East, by this road and the Western Maryland. These railroad facilities make the city an ideal location for manufacturing. One of

the largest bicycle factories in the country, the Crawford Bicycle Works, which employs, in the busy season, nine hundred hands, is located at Hagerstown. Other industries are: Machine works, glove factory, organ factory, planing-mills, cigar factories, flour mills, agricultural implement works and carriage factories.

Hagerstown was laid out in 1762 by Capt. Jonathan Hager. Capt. Hager was a native of Germany. He settled in Washington County about 1730. He was not the first person to settle in the neighborhood of Hagerstown; that distinction belongs to Capt. Thomas Cresap, the famous Indian fighter, who erected a fort here at a very early period. About the year 1740, Jonathan Hager married Elizabeth Kershner, and named the new village after his wife—Elizabethtown. It was often written Elizabethtown, but oftener Elizabeth-Hagerstown; finally, however, the name was shortened into Hagerstown.

The first settlers in the vicinity were members of the German Reformed Church. Jonathan Hager, Sr., was killed in the year 1775 "by a heavy piece of timber rolling on him while sawing timber to erect the German Reformed Church." There were Catholics in Hagerstown as early as 1780, and they were visited occasionally by the Jesuit Fathers from Conewago. The first priest of whose visits we have any authentic records was the Rev. James Frambach, S. J., of Conewago. The deed of the old Catholic graveyard, "from Jonathan Hager to Rev. James Frambach for three lots in Hager's addition to Elizabethtown," is dated

August 16, 1786, and recorded in Liber E, folio 38, one of the land records of Washington County. This is one of the very old deeds of Washington County. Father Frambach attended this mission until 1790. Concerning this saintly pioneer priest, John T. Reilly speaks, in his *Conewago*, as follows: "Father Frambach succeeded Father Manners as Superior, and remained at Conewago ten years. He spent a year and a half at Lancaster, and then went to Frederick, from which place his missionary travels extended through Western Maryland into Virginia. He was a model missionary priest, an example of every virtue—mild, patient, modest, obedient, pious and zealous. His death record is entered at Conewago, August 27, 1795. He died of a contagious fever; some say at St. Inigoes, Maryland, which may agree with the record of his death." The following excerpt is taken from the Conewago records:

"1795, Aug. 27, Jacobus Frombach, Praesbyter, Jesuita professus, 73 annorum; hic fuit per 10 annos, in Lancaster per annum cum dimidio, dein. in Frederick. In Americam venit Anno Domini 1758, ex provincia inferiori [looks like Weni, Weri, but is most likely Watten, where the Society had a Novitiate, removed to Ghent about 1767], cum R. Jacobus Pellentz et duobus aliis Jesuitis provinciae Anglicae; soepius ad fugas longiores, peregit, ut comfortat. tepidos Christianos divina omnibus exemplo fuit: pietate, zelo, mansuetudine, obedientia, modestia, patientia, probata per annos; manum, crusum expulceratione, tandem

mortuus est, meritis plenus, in comitatu Mariae in Marylandia, ex febris putrida . contagio, et omnibus Sacramentis premunitus."

In 1791, Rev. Dennis Cahill began to visit Hagerstown. He addressed a letter to Rt. Rev. Bishop Carroll in the above-mentioned year (see Vol. 1, page 10). He says: "Mr. Hager has given land for a burying-ground." This was Jonathan Hager, Jr., for, as we have seen, Jonathan Hager, Sr., had been killed more than fifteen years before. According to the land records of Hagerstown, the deed of the present church property, from Adam Miller to Dennis Cahill and others, is dated May 25, 1794, and recorded in Liber H, folio 447 to 449, and given for the nominal sum of five shillings. We must conclude that Father Cahill built the first church in Hagerstown, because he had charge of the mission from 1790 to 1806, and, although we have no record of the laying of the corner-stone or the dedication, we learn, from Scharf's history, that in 1805 there were four churches in Hagerstown, and among them one was a Roman Catholic church. Father Cahill left America for Ireland in 1806; he died there in 1817. According to the records of the Washington County Court House, "Jan. 6, 1792, a marriage license was issued to Luke Tiernan and Nancy Owens. They were married by Rev. Dennis Cahill, Catholic priest." Again, "April 13, 1792, Patrick Edwards and Theresa Smith, married by Rev. Dennis Cahill, Catholic priest." Other Catholics of Hagerstown, at the time of Father Cahill's visits, were: Charles Carroll, James McClellan,

John Adams, James McCardell, Joseph Clark and William Clark. These gentlemen were sufficiently prominent to be chosen trustees of the church property, and assistants to the pastor in the administration of the temporal affairs of the parish. Of Father Cahill's strong faith we may form an accurate notion by the careful consideration of these extraordinary occurrences as related in the life of Rev. Prince Galitzin:

Mr. Adam Livingston, a Pennsylvanian by birth, of Dutch descent, and a Lutheran in religion, an honest, industrious farmer, moved with his large family from Pennsylvania to Middleway, and soon acquired a handsome property there. He was kind, generous and hospitable. It was said that a poor Irish traveller, a Catholic, being ill while in Livingston's neighborhood, was taken into his house, carefully nursed and attended through his last sickness, and properly buried. The only thing Mr. Livingston refused to do for the sick man was to send for a priest for him. He had never seen one, and, in common with the generality of his class, had probably very extraordinary ideas of Catholic priests, many actually believing they were the living emissaries of Satan, and various other equally enlightened fancies. Nothing, therefore, could induce any of the Livingstons to accede to the dying man's entreaty; and this through no hardness of heart, it must be understood, for they were all of kindly disposition, but because, to them, the request was absurd, of no consequence, and a great deal better disregarded.

Soon after this death, and this refusal, Mr. Livingston appeared to be given over to the buffetings of Satan in good earnest. His barns got on fire and burned down, nobody knew how; his horses and cattle died; his clothing and those of his family, their beds and bedding, were either burnt up or cut into strips so small that they could never be mended or put together again, generally in little pieces, in the shape of a crescent. Boots, saddles, harness, all shared the same fate; chunks of fire rolled over the floors without any apparent cause; all conceivable noises tormented their ears; their furniture was banged about at the most inconvenient times, their crockery dashed to the floor and broken to atoms. These things, depriving them of sleep, torturing their nerves and terrifying their very souls, very soon reduced the family to the depths of physical and mental distress, while they aroused the whole neighborhood to horror and sympathetic advice. Livingston sent far and wide for ministers of all persuasions, for conjurors of all kinds, to come and lay the devil; but the evil one gave them a most inhospitable reception, mingled with a malice so minute, and yet so overpowering, that it actually seemed as if he and all his imps were laughing at them. The ministers' tracts and the conjurors' riddles were flung about the house, and treated one with as little respect as the other, and when it was thought the reverend gentlemen had talked long enough, a great stone, apparently kicked down the fire-place, brought their exhortations to a sudden end, and so terrified them

that they unceremoniously departed. Less meddlesome visitors, as they might have been considered, were hardly any better treated. One old Presbyterian lady, says Father Galitzin, told a company at a tea party that, "having heard of the clipping, to satisfy her curiosity, she went to Livingston's house; however, before entering it, she took her new black silk cap off her head, wrapped it up in her silk handkerchief, and put it in her pocket to save it from being clipped. After a while she stepped out again to go home, and, having drawn the handkerchief out of her pocket and opened it, she found her cap cut into ribbands."

In this hopeless misery, Mr. Livingston was permitted—we may, perhaps, be allowed to fancy, on account of his hospitality to the poor traveller—to have a dream so remarkable and so vivid that it was more like a vision. He dreamed he had toiled up a rugged mountain, climbing it with the greatest difficulty. At the top of the mountain he saw a beautiful church, and, in the church, a man dressed in a style he had never seen before. While he was gazing upon this person a voice said to him, "*This is the man who will bring you relief.*" He related this dream to his wife and many other persons, one of whom told him that the dress he described as worn by the minister of his dream was precisely like that worn by the Catholic priests, and advised him to try one of them; but Livingston, discouraged at so many failures, paid little attention to this advice until importuned by his wife. He made inquiries to learn where one could be found;

somebody knew of a Catholic family named McSherry, living near Leetown, where he would be likely to find one. His troubles increasing, his wife entreating, and the conviction forcing itself into his own head that a Catholic priest could not work him much more evil than he was already enduring, induced him to go to Mr. McSherry's and try. Mrs. McSherry met him at the gate of her residence and asked him his errand. He told her he would like to see the priest, to which she replied that there was no priest there, but one would be at Shepherdstown to say Mass the next Sunday. Mr. Livingston went to Shepherdstown at the time she told him, and the moment the priest, Rev. Dennis Cahill, came out upon the altar to say Mass, Mr. Livingston was so affected that he cried out before the people, "*The very man I saw in my dream!*" He remained during the service in the greatest agitation, and as soon as the priest had retired to the sacristy, followed him, accompanied by Mr. Richard McSherry and an Italian gentleman, Mr. Minghini, who kept a boarding-house at Sulphur Springs, who were among the most prominent men of Mr. Cahill's mission. They had heard the exclamation, and knew somewhat of the circumstances. But no sooner had Mr. Livingston, with tears in his eyes and choking in his throat, made known his errand, than the bluff and hearty priest laughed at him, and told him his neighbors were teasing him, to go home, to watch them closely, and they would soon get tired of the amusement. The other gentlemen, however, took up his case most

earnestly, and insisted upon the priest's compliance. He very reluctantly yielded to them at last, assured that it was all nonsense, loss of time, and a very unnecessary journey.

When he reached the house, heard and saw pretty clear proofs of Livingston's story, he sprinkled the house with holy water, at which the disturbances ceased for a time, and, at the moment the priest was leaving, having one foot over the door-sill, a purse of money, which had disappeared some time before, was laid between his feet.

When Father Galitzin was there, the disturbances having recommenced, he intended, as he related afterwards to Rev. Mr. Bradley, to exorcise the evil spirits for good and all, but, as he commenced, the rattling and rumbling, as of innumerable wagons, with which they filled the house, worked so upon his nerves that he could not command himself sufficiently to read the exorcism, so that he was obliged to go for Rev. Mr. Cahill, a man of powerful nerve and hearty faith, who returned with him to Livingston's, and, bidding all kneel down, commanded the evil spirits to leave the house without doing any injury to anyone there. After a stubborn resistance on the part of the devil, they were finally conquered and compelled to obey the priest. Afterwards Mr. Cahill said Mass there, and there was no more trouble. Father Galitzin carried a trunk full of clothing, which had been cut to pieces during this period of destruction, back to Conewago, where they have been seen, even of late

years, by eminent priests, who have added their testimony to the truth of these occurrences.

Among these clothes, however, are said to have been one or two garments marked in quite a different manner, one bearing the impress as of a hand burnt in the cloth; the other, an "I. H. S." made in the same manner.

Scarcely had the Livingston family been relieved from the torments of the devil than they were visited by a consoling voice, which remained with them for seventeen years. It has been supposed that this voice came from some soul suffering in purgatory, for some reason permitted to visit, console, and, finally, to instruct the family. This may, perhaps, have been in return for the hospitality shown the poor Catholic who died at their house. In gratitude, perhaps, for the relief he had received at the hands of a Catholic priest, and with perfect submission of his will to the truth of the Church, which alone could cast out devils, Mr. Livingston desired, with a portion of his family, to be made a member of it, and, after giving them the rudiments of instruction which were absolutely necessary, Mr. Cahill received them into the Church.

After the departure of Father Cahill, the church at Hagerstown was attended from Taneytown by Rev. Nicholas Zocchi, and from the Mountain church by Father Matthew Ryan and Father Duhamel. We have spoken of these Rev. Fathers in the foregoing pages.

For many facts contained in the remainder of this article we must thank Mr. Victor Cushwa, of Williams-

port, Maryland, who has, with great pains and admirable perseverance, collected much interesting data for the Church historian.

In 1818, Rev. James Redmond became pastor, and continued the labor with increased membership and improvement in the missions. Father Redmond's pastorate continued for about four years, when he was succeeded by Rev. Father Timothy Ryan in 1822, whose zeal and piety, strengthened by comparative youth, are even now remembered by some of the oldest of our citizens. He was active and devoted to his missions and flocks, and saw the necessity of an increase in churches for the accommodation of the increased membership. It was under his pastorate that the main edifice of St. Mary's Church was built; on July 4, 1826, the corner-stone was laid and the substantial structure begun.

During these early pastorates we find inscribed in the Church records the names of many whose descendants still are among our people. Many have long since paid their last sad tribute to earth here and in other parts of the country. Among the names found are those of Ryan, Crossen, Vulgerman, McAdams, Mitchell, Connollys, McLaughlins, O'Briens, O'Keefes, Giles, McDonalds, Murphys, Taggerts, Tierneys, McElhennys, Monahans, Meltons, McGonigles, McCleerys, Snells, Smiths, Shervins, Hurleys, and, later, Krieghs, Ecks, Creamers, Gearys, Keedys, Cushwas, and Judge John T. Mason. Among the early worshippers were the Donnellys, McCardells and others; the parents of

many are buried in the old burying-ground. The parents and other members of the family of Mr. Daniel Donnelly, who was born either in Hagerstown or Williamsport, and for many years one of the most prosperous and energetic citizens of Baltimore, lie buried there. The poet-priest of the South, Father Abram J. Ryan, author of the soul-stirring Father Ryan's poems, "The Conquered Banner" and many other pathetic poems, was, by record of 1838, baptized during Father Ryan's pastorate.

Thus were Father Ryan's sixteen years of devoted service, true piety and zeal, marked with notable improvements in the church property, terminated with sickness and death. His remains were buried in front of St. Mary's Church, June 2, 1838. A handsome monument has since been erected by a grateful people to perpetuate the memory of their faithful pastor.

Rev. Father Michael Guth, who was with Father Ryan in his last illness, succeeded him in charge in June, 1838, and discharged the duties of the missions with great activity and zeal for seven years, when called away in June, 1845, when the mission was temporarily supplied by Father Joseph Plunkett, from Virginia, till succeeded by the saintly Rev. Father Henry Myers, in the early summer of the same year, 1845. Many now living within the old and present missions impressively remember his smiling face and generous and open hands. He always had a cheerful and kind word for all, without regard to creed or color. He took charge of Hagerstown and its missions, as far

as Cumberland, administering to, and comforting all on his way to and fro. He held services in private houses where there were no churches—Montpelier, the old Mason homestead, Michael Smith's, at Potomac Landing, Moore's, and many other houses along his way.

Rev. Joseph Maguire was assistant to Father Myers in 1851. He died at Hagerstown, September 18, 1852, and his remains were buried in front of the church, near those of Rev. Timothy Ryan. The congregation honored the young priest by a becoming monument. Father Maguire had just been on a visit, at Cumberland, to the—now the venerable Father O'Keefe—then the youthful Father O'Keefe; he contracted pneumonia and died suddenly. Those who knew him speak of him as a pious and talented young priest.

After the death of Father Maguire, Father Myers attended the work of the missions alone. He is still remembered at Hagerstown as a man of great piety, zeal and kindliness of disposition. His pastorate ended after twelve years of service. He was appointed to Pikesville, near Baltimore, in 1857. The Rev. George Flautt became the next pastor of St. Mary's, and remained in charge of the mission about one year. These two holy priests were devoted friends until the end of their lives, and, by a strange coincidence, their active and holy careers were ended about the same time.

Early in the summer of 1858, Rev. Edmund Didier became pastor of Hagerstown. He is still kindly

remembered as one of the most enterprising and progressive pastors of the parish. His zeal was unbounded, as he brought to his work learning and the enthusiasm of youth, which make men dare great things and bring great undertakings to a successful termination. He made many improvements on the church property, and literally made his congregation glow with the fire of his own earnestness. Father Didier's pastorate ended in 1861. Father John Gloyd, of Hancock, temporarily succeeded to the pastorate until 1862, when Rev. Father Moran came to take charge during the great struggle of the Civil War. Hagerstown was the theatre of some of the most important events of the war, and the vestiges of havoc wrought by both armies are still visible in many places.

Father Moran was a providential man for the awful crisis through which his parish was passing. He died March 31, 1900, and the following sketch of his life appeared in the daily and weekly papers:

"Princeton, N. J., March 31.—Monsignor Thomas R. Moran, Vicar General of the Catholic diocese of Trenton, and rector of St. Paul's Catholic Church of this place, died at his home here this morning from an attack of pneumonia, which he had suffered from since Sunday. He was sixty-eight years old, and for more than thirty-five years was a conspicuous figure in Catholic circles in Princeton. He was born in Dublin, was educated for the priesthood at Rome, and came to America in 1860. Pope Leo XIII gave Father Moran the title

of monsignor in 1893. The funeral services will be held here on Tuesday.

"Monsignor Moran was ordained at St. Mark's Church, Venice, April 15, 1861, and his first charge was at Hagerstown, Md. During the Civil War he was frequently upon the battle-field, ministering to the religious wants of the sick and dying. After three years at Hagerstown, he spent a couple of years at Paterson, N. J., and June 6, 1867, was sent by Bishop Bayley to Princeton.

"In the first score of years of his pastorate at Princeton, he attended to the wants of the Catholics within a radius of twenty miles, going to Freehold and many other places nearby. When first ordained, Monsignor Moran was a Benedictine Father, but he subsequently became a secular priest."

For about eighteen months after Father Moran left, this parish was attended by the Jesuit Fathers, McDonough, Stonestreet and Janeleck, from the Frederick novitiate, till the return, for the second time, of the much-beloved Father Didier, in 1865. He came to again administer to the spiritual necessities of his flock till the spring of 1868, about three years more, or a total of two terms of about six years, when he left to succeed to the pastorate of St. Vincent's Church, in Baltimore, where he remained for years, till retirement from active mission work and improvements, to rest and take such clerical work as suited his age and condition. Father Didier still lives in Baltimore, in good age, with a venerable, white head of hair, and is well remembered.

Early in the year 1868, Rev. Father John M. Jones became the successor of Father Didier; Father Jones is a profound scholar and great linguist, whose mother, Miss Ellen Pinkney, was the daughter of the Hon. William Pinkney, the eloquent statesman and United States Senator from Maryland in 1819–22, and cousin of Judge Pinkney, ex-Gov. William Pinkney White, and the Rev. John Campbell White, who married Miss Williams and occupied Springfield, adjoining Williamsport, his wife's grandfather's estate, Gen. Otho Holland Williams, founder of Williamsport.

Among the most conspicuous of his improvements are the brick tower and vestibule added to the church. The work was finished in 1871, and the re-dedication of the church was accompanied with impressive ceremonies, in which the Rev. Pastor was assisted by Fathers Myers and Lyman.

The first fair held in the Lyceum Hall during the pastorate of Father Jones netted $1,900. June 6, 1869, a mission was preached by Fathers Wayrich and Gross, of the Congregation of the Most Holy Redeemer. It is worthy of note that, during the Forty Hours' Devotion of that same year, Father Jones was assisted by Father Gross, who died recently as the Archbishop of Portland, Oregon; Father Kain, of Harper's Ferry, who is at present the Most Rev. Archbishop of St. Louis, and Father O'Sullivan, of Westernport, who died recently as the Rt. Rev. Bishop of Mobile, Alabama. Three hundred and twenty Communions were received. A note on the church records, left by Father Jones,

says: "Oct. 3, 1877, bell tolled from 9 to 10 p. m. for death of Archbishop Bayley. News not received until evening."

The statue of the crucifixion, which adorns the rear of the church, was imported by Father Jones from Munich, Bavaria. After nearly three years of active service, he was succeeded, in the early fall of 1871, by Rev. Father Desiderius De Wulff, who, learned and energetic, continued the missions with great zeal till the early fall of 1873, about two years, when again he was succeeded by the return of Father John M. Jones, who, for the second time, gave his talents to the further improvement of the missions. In the early spring of 1875, with Dr. Josiah F. Smith and Mr. James I. Hurley as trustees, the Ogilby property was bought for a school, being nearly opposite the church. Soon thereafter Father Jones procured Sisters of St. Joseph, Sister Liguori being the Superioress. Whilst a venture, the school grew, perhaps slowly, and was not that pecuniary success desired; still it prospered slowly but surely under efficient management, and, in 1882, it was found too small and not well adapted to the growing wants, and the house was remodeled and made to present, both in the interior and on the exterior, the imposing monument it now is to moral and literary culture of the very best and improved kind for the many pupils who have taken and are taking advantage of its opportunities.

In the early winter of 1880, the Rev. Father J. Alphonse Frederick, brother of the eminent architect,

George A. Frederick, of Baltimore, succeeded Father Jones' second term, which, with the first, covered about nine years. He came to the mission and served faithfully and satisfactorily for three years till 1883. His pastorate was also marked with great piety and zeal, as also improvement in the interior of the Hagerstown church.

Father Henry Voltz was next in turn as Father Frederick's successor. Coming in the year of 1883, he served the missions till 1885, two years, when he, in turn, was succeeded by the Rev. Father Dominic Manly, a most pious and exemplary pastor, who was universally esteemed for his great zeal and piety.

Father Manly began his pastorate by changing the Sisters of St. Joseph and putting the school under the charge of the School Sisters of Notre Dame. After leaving Hagerstown, Father Manly was affiliated with the Josephite Congregation, devoting his talents exclusively to the colored people. He was self-sacrificing in the extreme in his devotion to duty, and, when he died recently in Baltimore, all felt that the archdiocese of Baltimore had lost an excellent priest and the colored Catholics one of their best friends.

The century closes with the Rev. Sebastian Rabbia in charge of St. Mary's. Father Rabbia's practical work speaks for itself. At this writing he has completed his twelfth year in Hagerstown. He has improved the church property by a beautiful design of fresco. The recess at the rear of the altar, where the statue of the crucifixion is placed with a most de-

votional effect, is also according to his suggestion, and indicates a degree of taste highly artistic.

Father Rabbia is by birth an Italian. He was ordained priest in his native land, but came to America when still quite young. He is now one of the old priests of the archdiocese, and, when we consider that he has been obliged to preach in an acquired language, not his native tongue, we must give him credit with having reached a high degree of success. He has mastered the English language with a perfection acquired by few foreigners; not that he speaks it without a foreign accent, but he understands it so well that the least play on words, witticisms, or insinuations of the ludicrous, strike him at once. A devoted friend of Father Rabbia said recently, in conversation: "He is the only foreigner I ever saw quick-witted enough to catch at once and enjoy an American joke."

May 26, 1891, Father Rabbia celebrated the silver jubilee of his ordination to the holy priesthood, having served ten years in Washington, seven in Baltimore, three in Rockville, and the rest in Hagerstown.

ARTICLE II.

ST. PETER'S CHURCH, HANCOCK.

Hancock is situated on the old National Pike, one hundred miles from Baltimore. The Baltimore and Ohio Railroad runs along the West Virginia bank of the Potomac River, and a ferry and toll-bridge afford sufficient means of communication between the town and the railroad station. Hancock has at present a population of about one thousand souls. It is a very old town, and takes its name from the first settler, a certain Mr. Hancock, who seems to have no other title to historical distinction. Many of the buildings are brick; most of them stand in a row along one street. Their architecture is of antique design, but the location is picturesque, and the town presents an appearance of comfort and prosperity. Hancock's commercial importance depends solely on the Chesapeake and Ohio Canal.

There were Catholics living in Hancock as early as 1800; they must, however, have been very few, because the population of the village at that time did not reach one hundred. In 1820, the census shows a population in Hancock of 266 souls, of whom, 219 were white, 3 colored freemen, and 44 colored slaves. The few Catholics residing here were attended by the priests who journeyed over Braddock's Road to Cumberland, and, later, by the priests who journeyed

over the National Pike on their way to the same missions. Towards the end of the eighteenth century, Fathers Cahill, Galitzin and Zocchi certainly passed through Hancock, but we have no record to prove that they ever offered there the Holy Sacrifice of the Mass.

In 1823 there was no church of any denomination in Hancock. The belief, to some extent current among Washington County Catholics, that Pittsburg and Cumberland were once attended as missions of Hancock, has not the least shadow of foundation. The *Laity's Directory* of 1822 makes no mention of a mission at Hancock. The See of Richmond was created in 1820, and a priest, shortly afterwards, was stationed at Winchester, Va., and it was from this mission that one began to visit Hancock in Maryland. Fathers Redmond and Gildea were the first priests that visited regularly the Hancock people. Father Gildea is still well remembered; he was one of the great builders in his day. He built the old church at Harper's Ferry in 1830; he also built St. Vincent's of Baltimore. His remains rest under old St. Vincent's Church.

About the year 1833, the mission assumed some importance on account of the Chesapeake and Ohio Canal. Many Irish laborers came to work on the "big ditch." The "Exiles of Erin" seem predestined to plant the Church in every land.

"Of all her vain assaulters,
Who could ever say he saw
The last of Ireland's altars
Or the last of Patrick's law?"

The inestimable gift of imperishable Irish faith made the little village by the canal soon blossom into a respectable congregation. In 1833, Rev. Timothy Ryan was saying Mass regularly at Hancock, and, one year later, he commenced the building of St. Peter's Church, which was completed during his administration. The contributions were chiefly from operatives of and along the canal, whilst it was being constructed there, from 1833 to 1835. The church is of brick and substantially built. Mr. Philip P. Fitzgerald, one of the contractors of the canal, was also one of the principal donors to the church. The Ryans, Baxters, Broidricks, McAvoys and Littles gave liberally; then came the Rineharts, Hooks, and others, a second addition to the Hancock mission.

The following anecdote, from Williams' *History of Hagerstown*, gives an illustration of Father Ryan's simplicity, as well as the high esteem in which he was held by all classes of citizens. The historian is speaking of a well-known character of Washington County, Dr. Dorsey:

"On one of his early rounds on such an occasion, he met, at Montpelier, the late Rev. Mr. Ryan, a most holy and pure man. He had spent the night with us in discharge of his Christian duties, and was preparing to return to Hagerstown. At the breakfast-table, Dr. Dorsey so fascinated him with accounts of the delights and innocency of horse-racing, and so earnestly pressed him to join him in his contemplated visit, that the good old priest at last so far consented

as to agree to witness the race from the turnpike. I shall never forget these two good old physicians—one of the soul and the other of the body—jogging off together on so extraordinary a mission; nor have I ever yet been able to bring myself to believe that either was any the worse for it."

Father Ryan continued to minister to the spiritual wants of Hancock until his death in 1838. Up to 1860 St. Peter's remained a mission of Hagerstown, attended by Father Guth, who was known among the little ones as Father Goose, much to the amusement of the good priest, and Father Myers, who is still kindly remembered by the old people. When the parish had grown sufficiently to support a resident pastor, His Grace, Archbishop Kenrick, appointed Rev. John C. Gloyd, a young and strong priest, for the laborious mission. Father Gloyd worked with signal success among his scattered flock until November, 1862, when he was appointed to Taneytown. In 1869 he was promoted to Westminster, afterwards to St. Stephen's, Washington City; and the close of the century finds him one of the old priests of the archdiocese, and in the responsible position of permanent rector of St. Patrick's congregation, the largest and one of the most influential congregations at the National Capital.

Father Gloyd is a kind-hearted priest, popular with both clergy and laity. He is drawing near the golden jubilee of his ordination; he has waged war valiantly and for a long time against Satan and sin, but a life

so well spent as his cannot be too long for his fellow-men. In their affections he is secure, whether with them here or near them in a higher life than theirs. Long may it be before he is called from this world, where his influence has always been for good, where his example has always been an inspiration, where he is truly loved as an edifying and self-sacrificing priest.

The next pastor of Hancock was the Rev. Michael Dausch. He proved himself possessed of great talents as an organizer. A total abstinence society established by him in Hancock still exists, full of life and youthful vigor. One of the rules laid down by Father Dausch was that only routine business should be transacted at the meetings, and no member should be allowed to make a speech. After his death the following sketch of his life appeared in the Baltimore papers:

"Dausch, Rev. Michael, pastor and founder of St. Andrew's Church, Baltimore, died July 26, 1892. He was born in Baltimore in 1836. He was one of the first students of St. Charles' College—in fact, the first name on the roll. He joined the Redemptorists; was professor of theology at Cumberland; ordained by Archbishop Kenrick, at twenty-two years, by special dispensation; remained with the Redemptorists three years, then joined the diocesan clergy and was pastor at Hancock, Md., and then transferred to St. Vincent's, Baltimore. About 1878, he was selected to build St. Andrew's Church, and he succeeded in building a fine

church, with a large congregation. He was kind and charitable, eloquent in the pulpit, a thorough theologian, ripe scholar and zealous pastor. He had a large funeral of priests and people. Rev. M. O'Keefe, of Towson, over forty years a priest, preached the sermon. Father Glaab, the celebrant of the Mass, received his early classical training under Father Dausch, with whom he lived for a number of years, and, when ordained in 1888, celebrated his first Mass on Christmas morning at St. Andrew's Church. Father Didier, the deacon, and Father Andreis, sub-deacon, of the Requiem Mass, were associates of Father Dausch when he was stationed at St. Vincent's Church."

Rev. Charles Damer.

In 1871, Rev. Stanislaus F. Ryan came to Hancock. He remained only a short time, when he was transferred to Cumberland. Father Damer was assistant at St. Patrick's Church, Cumberland, and he and Father Ryan exchanged places, with the permission of His Grace, the Archbishop of Baltimore. Rev.

Charles Damer thus began one of the longest and most successful pastorates of St. Peter's. He is by nativity a German, but, having come to America in his youth, studied under the direction of the Sulpician Fathers, and, after a successful course of philosophy and theology, he was ordained priest at the Baltimore Cathedral by Archbishop Spalding, in 1869. Father Damer is at present pastor of the Holy Cross German congregation of Baltimore. He is still a strong man, comparatively young, and a very successful pastor.

In 1881, Rev. Peter Weider came to Hancock, and remained until October, 1885. Father Weider was successful and popular. We have spoken at length of his character and work in the article on "Westernport," in Vol. I.

Rev. John D. Manly was the next pastor of Hancock. He took charge towards the end of 1885. Father Manly spent three years on this mission. He was in the first glow of his priestly zeal when he came to Hancock. The life of solitude was much to his taste, and he used his leisure to the best advantage. It was here that he acquired that habit of deep study which has enabled him since to give us a number of valuable literary works. His *Notes and Names* we have already referred to. He has also given us an interesting *Life of St. Anthony*, and a number of pious, charming and learned dissertations on devotion to the great wonder-worker of Padua. Father Manly is at present pastor of St. Anthony's Church, Emmitsburg.

November 15, 1890, Rev. Thomas E. Lyons became pastor of St. Peter's. Father Lyons remained here until promoted to Westernport. He is remembered at Hancock as an excellent singer, good preacher, devoted priest and scholarly, popular gentleman.

Rev. Francis A. Wunnenberg.

Rev. Francis A. Wunnenberg was appointed to succeed Father Lyons. He remained in Hancock until promoted to Oakland. He is still very kindly remembered by the good people of Washington County.

The century closes with Rev. Romanus Mattingly in charge of St. Peter's and the outlying missions. Among the many improvements made on the church property during the present administration, we may mention, in particular, the thorough renovation of the pastoral residence at Hancock.

ARTICLE III.

ST. AUGUSTINE'S CHURCH, WILLIAMSPORT.

After Hagerstown, Williamsport is the largest and most flourishing town of Washington County. It was founded by Gen. Williams, of Revolutionary fame. The town is situated on the Chesapeake and Ohio Canal and the Western Maryland Railroad. It has a population of about two thousand souls, and supports a prosperous national bank. The town was founded in 1787. In 1791, President Washington paid an official visit to Williamsport. About the time the young town was laid out in town lots, it became well known, through a Mr. Thomas Dobbins, who was the sole manufacturer of "Dobbins' Ink Powder of Williamsport—warranted to make ink in one minute;" "equal to anything ever imported from Amsterdam, Rotterdam, or any other dam wheresoever."

Mr. Dobbins' "ink powder" was not, however, the only title to distinction which history records of Williamsport. An organized effort was made by her patriotic citizens to establish the National Capital there, and so strenuously were the advantages of location urged, that President Washington determined to go there and see for himself. The Hagerstown paper, referring to the great event, says that "he was in most excellent health, and was received with every demonstration of affection and gratitude." From Wil-

liamsport, Scharf's history tells us, Washington went on to Cumberland. This was not his first visit to Williamsport or Cumberland; he had visited both with Braddock thirty years before.

The census of 1820 gives the population of Williamsport as 827—white, 635; colored freemen, 73; colored slaves, 119.

The early history of the Church in Williamsport is very closely woven with the Church of Hagerstown—so closely, in fact, that it is impossible to say exactly when or where the Holy Sacrifice was first offered there. It is certain that Father Henry Myers began to visit Williamsport and say Mass there before the middle of the century, and, when the little congregation became numerous enough, he purchased an old Methodist church, remodelled and dedicated it, and offered there the Holy Sacrifice instead of in private houses. The old church was dedicated in 1851; but, according to the real estate transfers of Hagerstown, as recorded in the office of the court clerk: "The deed of the Williamsport church is recorded in Liber I. N., No. 10, fol. 110, and is from Robert Lemon, executor of Peter Light, to Rt. Rev. F. P. Kenrick and his successors, for $1,000; dated Dec. 8th, 1854, delivered to Father Myers Sept. 4th, 1856." It follows, from this, that Father Myers was using the old church before he had received the deed of the property.

At this time, the principal members of the congregation were the Cushwas, Stakes, Hughes, Donnellys,

Drurys, McClains, O'Neals, Barrys, Murphys, Bradleys, Herlehys, Sterlings, Hawkens, and others.

Williamsport remained a mission of Hagerstown, and continued to receive regular attention, the Holy Sacrifice of the Mass being offered on Sunday whenever the priest could arrange for it. Father Jones gave special attention to St. Augustine's Church. It was during his pastorate that the new church was built. The corner-stone was laid May 18, 1876. The church is sixty feet long and thirty feet wide. It is built of brick and occupies a commanding position. Father Jones left the following notes in his church records:

"1875. Fair in Williamsport, Dec. 23d; proceeds, $700; congregation began to tear down church, walls were giving away; Archbishop Bayley added $100; men gave their labor free; church so far completed fourth Sunday in July, 1876, as to have Mass for the first time; during building, services were held in public hall. Mr. Eli Stake generously undertook building, without charge for his work; congregation worked well, and gave according to means; dedication deferred to spring of '77 for want of funds."

The dedication took place April 30, 1877, the officiating prelate being the Rt. Rev. John J. Kain, Bishop of Wheeling. Solemn High Mass was sung, with Rev. D. C. De Wulf, of Washington, celebrant; Rev. Stanislaus Ryan, deacon, and Rev. Thomas Fleming, sub-deacon. Rev. Fathers J. O'Sullivan, Charles Damer and John M. Jones occupied seats in the sanctuary.

Father Jones says, in another note: "1877—November.—Fair in new church, Williamsport; $562 realized; good fair, well conducted; Mrs. Barry obtained herself all articles on her table. Christmas.—James I. Hurley presented Hagerstown church with handsome pair twelve-light candelabra."

In 1885, Williamsport became a separate parish, with Rev. Theodore D. Meade as the first resident pastor. He remained in charge until March, 1886. The local paper spoke of Father Meade as follows when he was called away from Williamsport: "Rev. T. D. Meade, pastor of the Williamsport, Md., church, has been transferred to Towsontown, near Baltimore, and a young priest will take his place. Father Meade is a pleasant and agreeable gentleman and a worthy priest; his new charge is a more desirable one than the old. The Williamsport mission with difficulty supports a resident pastor. Father Riordan said late Mass at Williamsport, Sunday, March 14th, 1886. He was born at or near Hagerstown. Father Meade is a native of Maryland, descended from a Southern family, related to Bishop Lyman. His health was not the strongest, and his studies were thereby interrupted more or less."

Rev. William A. Riordan was next appointed to the pastorate of Williamsport. It was soon discovered that it was too burdensome on the small congregation to support a resident pastor, and St. Augustine's again became a mission of Hagerstown.

The century closes with Rev. Sebastian Rabbia in charge of the mission. Mr. Victor Cushwa, one of the leading Catholic gentlemen of Western Maryland, wrote recently these kind words of his pastor, Father Rabbia:

"The purchase of the Buchanan property, adjoining St. Augustine's Church, Williamsport, in January, 1892, was one of his gracious acts, and waiting till the congregation paid him in return. This house and lot, with the subsequent improvements, have become a source of revenue to the church, and, in the event of the congregation, by increase, needing a resident pastor, will make a beautiful residence adjoining the church. For this our little congregation should always, as we trust they will, hold him in grateful remembrance."

ARTICLE IV.

OUTLYING MISSIONS.

Besides Williamsport, which for a time had a resident pastor, Washington County has five outlying missions without resident pastors. The oldest of these is

St. Thomas' Church, Mooresville.

During the pastorate of Rev. Henry Myers at Hagerstown, St. Thomas' Church, Mooresville, was erected. Mr. Thomas Mains, or Means, a wealthy resident of that section, left by will a lot of land, which was to be sold and a portion of the proceeds used to build a church at Mooresville. The corner-stone was laid with solemn ceremony by Archbishop Kenrick in August, 1852, and the church was completed by Father Myers, out of the native mountain stone, for the congregation there, which was composed of Martins, Moores, McKennas, McCormicks, Cains, and others of that section. For a number of years this mission was attended from Hagerstown, but the close of the century finds it attached to Hancock, under charge of Rev. Romanus Mattingly.

St. Michael's Church, Clear Spring,

was built by Rev. Edmund Didier during his residence in Hagerstown. It was erected during the years 1866 and 1867. The Holy Sacrifice had been offered for years before in private houses.

The early members of the Clear Spring mission were the Fellingers, Smiths, Begools, Timmons, Swopes, Flynns, Browns, and, later, Kriegs, Cushwas, and others. It is now a mission of Hancock.

St. James' Church, Boonsboro'.

Under the directions of Father Jones, pastor of Hagerstown, St. James' brick church was built at Boonsboro' from money left by will of Dr. Otho J. Smith and his family, and also by his co-partner, Dr. Josiah F. Smith, who were brothers. It was begun in 1868 and completed for that mission, composed of Smiths, Weasts, Lanes, and others.

Dahlgren Chapel.

During the pastorate of Father Frederick at Hagerstown was erected the Dahlgren Memorial Chapel, on the summit of the South Mountain, in '81–'82. This chapel, which is located about two miles from Boonsboro', on the turnpike leading to Frederick, and in Washington County, near the Frederick County line,

was built, out of the native mountain stone, by Mrs. Madeline Vinton Dahlgren, in memory of her deceased husband, Admiral Dahlgren, of the United States navy, and is a most fitting memorial to his memory by an affectionate wife and family. The situation, too, is both commanding and historical. Near this place, in 1863, during our great Civil War, was fought a battle by a part of the contending armies. The chapel is supplied by pastors from Washington and other places, during the hot and sultry months of summer, when this place is cooled by the mountain zephyrs.

Pen–Mar,

a summer resort, on the Blue Ridge Mountains, has become a summer mission. Father Manly, of Hagerstown, began to offer up the Holy Sacrifice of the Mass there on Sundays, and his successors have followed his example whenever the number of souls sojourning there justifies it.

CHAPTER III.

EDUCATIONAL AND LITERARY.

WE HAVE already given a passing glance at nearly every educational institution and literary character associated with the Church in Western Maryland; nevertheless, we must linger a while longer with a few of the more important names.

Under the first head, the place of honor must be given to

MOUNT ST. MARY'S COLLEGE.

Mount St. Mary's College, Emmitsburg, Maryland, was founded in 1808 by Rev. John Du Bois, afterward Bishop of New York. Father Du Bois was a native of Paris, France. He was ordained shortly before the breaking out of the French Revolution. When exiled from his home he came to this country, landing at Norfolk in July, 1791, and offered his services to Bishop Carroll. He was welcomed to Virginia by the Randolphs, the Lees, the Beverlys, by Monroe and Patrick Henry. All recognized in him a polished gentleman, possessed of great learning and piety.

Through the influence of these friends, he was invited to celebrate Mass in the very State House at Richmond.

In 1794, he was sent by Bishop Carroll to Frederick, Maryland. His mission was almost boundless, for he was, for a time, the sole priest, besides Rev. Father Badin, in Kentucky, from Frederick to St. Louis. In his zealous labors he mourned the destitution of the Church; he saw a rich field filled with weeds because there were few laborers to cultivate the soil; he saw that schools were needed to train the young and to prepare them for the sacred ministry. He therefore resolved to establish a school. He had no means at his command, but he was strong in faith and endowed with indomitable zeal and perseverance. In 1805, he built the church near Emmitsburg, on the mountain side. This church still stands as a monument of his zeal and piety. In 1807, he purchased the land for the seminary, and at once erected a log-house, in which he opened his school in August, 1808. In two years the number of his pupils had risen to forty, in three years, to sixty, and in five years, to eighty.

Among the early pupils of the college were William and Richard Seton, sons of Mother Seton; Michael Egan, successor of Father Du Bois in the presidency of the college; Jerome Bonaparte, nephew of the great emperor; a nephew of the first President, George Washington; the late Dr. Chatard, of Baltimore; Rev. William Byrne, afterwards founder of St. Mary's College, in Kentucky, Rev. George Elder and John Hickey, Superior of the Sisters of Charity. In 1811,

Rev. Simon Gabriel Bruté, truly called "the Angel of the Mount," joined Father Du Bois at Mount St. Mary's, and, with the exception of a short time spent in Baltimore as president of St. Mary's College, remained there until he was made Bishop of Vincennes, in 1834.

In 1823, pupils at Mount St. Mary's had increased to such a number that Father Du Bois felt justified in undertaking to erect a large stone structure for their accommodation. The building was almost ready to occupy when it was destroyed by fire on June 6, 1824. This was a severe blow, and one that would have crushed a less courageous spirit than Father Du Bois. With resignation to the will of God, he cried out: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." While the flames were still burning he was seen tracing the lines of a new building, and he said: "There were defects in this; I will remedy them in the next." He began to rebuild at once. Protestants as well as Catholics, for miles about the college, offered their services gratis to help on the good work.

In a short time the new building was ready to occupy. In 1826, Father Du Bois was appointed Bishop of New York, and Rev. Michael de Burgo Egan succeeded him in the presidency of the college. Father Egan, failing in his health, went to Europe, and died in France, on his way home from Rome, in August, 1829. Rev. John McGerry succeeded Father Egan. Rev. John B. Purcell, afterwards Archbishop of Cincinnati, became president in 1830. Father Purcell

was a man of energy, zeal and piety; he ruled the fortunes of the Mountain with a firm hand and loving heart. During his administration the institution made rapid strides in the field of letters. It obtained its charter from the Legislature of Maryland in 1830. In 1831 he received into the college William Henry Elder, destined to be his successor, fifty years later, in the See of Cincinnati.

In 1833, Father Purcell was appointed Bishop of Cincinnati. Rev. Francis Jamison was president for a few months until Rev. Thomas Butler took the helm. Father Butler gave place to Rev. John McCaffrey, D. D., in 1838. Dr. McCaffrey governed the institution until 1871. Dr. McCaffrey was a man of wide erudition, and possessed of rare literary ability; his wonderful memory and extensive range of reading made him a very encyclopædia of information on almost every subject. As a classical scholar, he had few superiors, while his English, both for vigor and purity, was pronounced by the late Dr. Brownson as "unrivalled." During his administration great improvements were made in every department. New buildings were erected for the accommodation of the great number that flocked to the college from all parts of the country. In 1858, the semi-centennial was celebrated by the college alumni, and old students, from every rank and profession, came together to do honor to their *alma mater*.

The Civil War injured the college greatly. While it raged many students from the South were cut off

from their homes, and the college was forced to become responsible for their board, tuition, and even their clothing. When peace was declared, the institution was found to be heavily in debt. For years the financial struggle was maintained. In 1871, the condition of Dr. McCaffrey's health obliged him to resign, and Rev. John McCloskey, D. D., was chosen to succeed him. Father McCloskey had been vice-president and treasurer of the college since 1841, and was, therefore, perfectly familiar with the work of his office. All who knew "Father John," as he was familiarly called, revered and loved him.

It was during his administration that Pope Pius IX raised the Most Rev. John McCloskey, D. D., to the dignity of the cardinalate. Many persons may yet remember the glad welcome given to the Cardinal by his fellow-mountaineers when he visited his *alma mater* in June, 1875. Dr. McCloskey resigned the presidency in August, 1877, and Rev. John A. Watterson was elected in his place. In 1880, Dr. Watterson was appointed Bishop of Columbus, and Dr. McCloskey was again asked to take the presidency. He accepted with reluctance, for he felt that he could not stand the strain of the office, harassed as he was by the college debts. He fell sick in November, and died December 24, 1880. Rev. William J. Hill was appointed president a few days later, but, on coming into office, he found that the debts were twice as great as he had been led to believe. He resigned after a short period, and Very Rev. William Byrne, Vicar-General of Boston,

was elected president. Dr. Byrne, through generous donations from Canada, from Cardinal McCloskey, and the alumni and friends of the college, succeeded in reducing the debt to about $65,000, and placing the institution once more on a good financial basis.

In 1884, Dr. Byrne was recalled to his diocese, and Rev. Edward P. Allen was appointed to succeed him. Dr. Allen remained at the helm until he was consecrated Bishop of Mobile, Alabama. His administration was singularly successful; whilst the debt decreased, the number of students increased, and the time-honored institution ends the century unencumbered by debt, with a strong, energetic faculty of learned men, and better than ever equipped to do the work mapped out by its glorious founders, Du Bois and Bruté.

During the first century of its existence, Mount St. Mary's has become the *alma mater* of many distinguished sons. Bright names, surely, are Cardinal McCloskey, Archbishop Hughes, Archbishop Purcell, Archbishop Corrigan, Archbishop Elder, Bishops J. M. Young, Francis X. Gartland, George A. Carrell, John Loughlin, Richard V. Whelan, William Quarter, John Quinlan, F. P. McFarland, John Conroy, Edward Fitzgerald, Richard Gilmour, William McCloskey, John L. Spalding, John A. Watterson, Francis S. Chatard and H. P. Northrop; Thomas McGovern, Rev. John McCaffrey, D. D.; Hon. James McSherry, the historian, of Maryland; Charles Harper, Gen. James M. Coale, George H. Miles, James Meline, Rev. John O'Brien, author of a history of the Holy Mass; Hon. John Lee

Carroll, LL. D.; Franklin B. Gowan, LL. D.; Charles W. Hoffman, LL. D., and Hon. Carroll Spence, LL. D., all found in the list of its alumni.

Since its foundation by Bishop Du Bois, there has been maintained, in connection with the college, an Ecclesiastical Seminary, for the education of missionary priests.

The institution is under the direction and control of an association of clergymen, and, in addition to the clergy, there are in the faculty several eminent lay professors. The number of teachers and tutors furnished by the seminary is such that classes are limited in membership, so that more than ordinary attention can be given to each pupil.

The material interests of the college are under the control of a Board, the members of which are selected from among the more distinguished alumni.

The college buildings are situated on high ground, at the foot of the Maryland range of the Blue Ridge Mountains. The location is pleasant, healthy, and convenient of access. To many parents, the chief advantage presented by Mount St. Mary's College is its quiet seclusion and remoteness from the distractions, excitements and dangers of the city. The large farm and gardens belonging to the college furnish abundance of the choicest dairy produce, fruits and vegetables. The vicinity of the college is a delightful summer resort.

The recreation grounds are extensive and well shaded, and contain a gymnasium, ball-alleys, and

ample space for athletic games and all health-giving exercises. Students, during recreation hours, can leave college bounds, in the company of a prefect or tutor, for long walks through the country. In sickness and in health the students are cared for, directed and watched over with parental kindness and solicitude.

There is a separate Junior Department, in which are educated such youthful students as are not likely to profit by ordinary college discipline and studies. Boys under fourteen years of age are entered as Juniors.

The century closes with Very Rev. William L. O'Hara, President; Rev. Dominic Brown, Vice-President; Rev. Bernard J. Bradley, Treasurer; Rev. Edward F. McSweeny, D. D., Professor of Moral Theology; Rev. John J. Tierney, Professor of Dogmatic Theology; Rev. Dennis J. Flinn, Professor of Ecclesiastical History and Greek; Rev. John C. McGovern, Professor of Sacred Liturgy.

Next in seniority among Catholic educational institutions of Western Maryland comes

ST. JOSEPH'S ACADEMY, EMMITSBURG.

This well-known school for young ladies was founded by the famous Mother Seton in 1809. Here, this incomparable woman, with the assistance of a heroic little band of saintly Sisters, amid the plainest and most humble surroundings, laid the foundation of this institution, which, at the close of the century, has de-

veloped into one of the first educational establishments in the country.

St. Joseph's is still directed by the Sisters of Charity of St. Vincent de Paul. It was incorporated by the Legislature of Maryland in 1816. This academy is situated at the base of the Blue Ridge, in a valley noted for the picturesque beauty of its scenery and for the salubrity of its climate. The buildings are spacious and commodious, and are provided with all modern improvements—steam-heating, electric light, and an abundant supply of water.

The grounds are extensive and well shaded; exercise in the open air is obligatory. The lawns are provided with croquet, tennis sets and basket-ball. Walks are taken on Thursdays and holidays to the mountain and vicinity. Within doors, calisthenics and a variety of games afford opportunity for physical training.

The Sisters, who conduct the establishment, consider themselves conscientiously obliged to respond to the confidence of parents and guardians by giving their pupils a Christian education, whilst attending to their intellectual improvement, cultivating a refinement of manners that will fit them for society, and bestowing upon them the physical care they would receive under the parental roof.

Although the institution is Catholic, members of every denomination are received. For the maintenance of order, however, all the pupils are required to attend the public services of religion and to observe the general regulations.

The pupils have at their command a library, an observatory, with telescope, chemical and philosophical apparatus, with the advantage of monthly lectures and experiments by an able professor, who, moreover, directs the practical work of the laboratory. The museum contains fine collections of rock, fossil and mineral specimens, with shells, and valuable herbariums of foreign and native plants.

A meteorological observatory, where observations are taken and forwarded to the State Weather Bureau, at the Johns Hopkins University, Baltimore, and to the United States Weather Bureau, Washington, D. C., has been added to the Physical Science Department. Advanced students are permitted to take daily readings from the instruments.

Special attention is given to vocal and instrumental music, in which theory and practice are carefully combined. Lessons in vocal music are either special or in class, according to the method prescribed by the professor engaged. The pupils are required to attend the reunions of the Cecilian Society, organized to develop any vocal talent, and thereby prepare the most promising for special instruction.

The monthly concert consists of vocal and instrumental music, recitations in English, French and other languages.

A Literary Circle, holding semi-monthly assemblies, has been formed to facilitate fluency of expression and to cultivate a taste for the beautiful in literature.

The literary comprises readings, essays and debates; the musicale includes instrumental and vocal recitals. Every facility is afforded the more diffident, in order to enliven their interest in these respective departments, and to enable them to meet, with grace and dignity, the requirements of social life.

Reports of conduct and application are read frequently in presence of the Sisters and pupils, and reports, or bulletins, are sent to parents. Besides occasional partial examinations of the pupils during the year, general examinations take place towards the close of each session; that of June is followed by the annual commencement.

Gold medals are awarded to the young ladies whose proficiency entitles them to the academic honors of the graduating class, or to distinction in other departments.

The Sisters of Charity have shown themselves such model educators of youth that the history of St. Joseph's is one of the Catholic triumphs of the dying century. We select here only a particular instance: The good Sisters of Emmitsburg refer with pride—certainly a very pardonable pride—to a letter written by Mother Seton in 1819:

MR. CARRELL —

Respected Sir:

Your sweet child will be with you on Tuesday evening at Mrs. Luce's. Mrs. Driscoll has offered to take the best possible care of

her. If Louisa has the same regularity of conduct and temper with her family as at St. Joseph's, you will be a truly happy father. May my blessing attend yourself and family. Your Louisa will always have a warm friend in your grateful servant in Xt.

Saturday morning,
June, 1819.

E. A. SETON.

This letter was addressed to Mr. John Carrell, of Philadelphia. The "sweet child," of whom Mother Seton speaks so affectionately, afterwards manifested that "regularity of conduct and temper with her family" which made Mr. Carrell "a truly happy father."

In October, 1830, Miss Louisa Carrell, then known as one of the most beautiful and accomplished daughters of Philadelphia, married Mr. Thomas C. Jenkins, of Baltimore. This happy union gave to the Church of Baltimore Mr. Michael Jenkins, Miss Eliza L. Jenkins, and Miss Ellen M. Jenkins.

When the Church history of Baltimore City is written, the historian will find it an easy task to show that the loyalty and devotion to virtue and religion, which characterized Mr. Carrell and his "sweet child," are still glowing in undimned splendor in their worthy descendants at the close of the century.

A very important factor in the educational work of Western Maryland is

THE ACADEMY OF THE VISITATION, FREDERICK CITY.

Early in 1824, five Sisters of Charity came from Emmitsburg to Frederick, and were domiciled in a log-hut which had been standing since the Revolution. They at once opened St. John's School. One year later a large building was erected. In 1846, the Sisters of Charity left Frederick, and were succeeded by the Nuns of the Visitation of the Blessed Virgin, from Georgetown. The academy had gained a widespread reputation before the war, but during the struggle the convent was turned into a hospital for the soldiers. The Sisters of Charity came back and nursed the wounded and dying soldiers with all the zeal of the Good Samaritan. After the return of peace, the good Nuns of the Visitation again took up the work of education, and have continued it since without interruption.

The institution is intended for boarders as well as day pupils.

The city of Frederick, located in a healthful and picturesque valley, receives the pure and bracing air from the surrounding mountains, and the academy, being in a retired part of the town, possesses many advantages. The grounds, in the rear of the building, are spacious and tastefully laid out, and ornamented with shade trees. The building itself is commodious and well provided with every convenience. The neat and cheerful appearance of the dormitories and infirmary gives them a home-like, restful air.

Though the institution is a Catholic one, members of any denomination are received; and, while discussions on religious topics are forbidden, all the inmates are alike obliged to be present at the religious exercises, and this for the preservation of good order.

The greatest care is taken to nourish, in the minds of the pupils, the principles of virtue and religion, but no influence is used over the religious opinions of non-Catholics. The discipline is mild but firm, and the pupils are expected to show, at all times, a ready compliance with the rules of the institution. There always presides, at the recreations and other assemblies, a Sister, whose duty it becomes to note every impropriety in conduct or speech; so that the social, as well as mental and moral, education of the pupils is strictly attended to.

All the branches of a thorough English and classical education are taught; also, Latin, French and German. The Nuns of the Visitation pay special attention to the fine arts, and music, painting and poetry are taught with such success that many of their pupils have reached eminence along these lines. The *Alpha*, edited by the students of the Visitation Academy, reflects great credit on the institution. It is conducted with considerable ability, showing that the advanced pupils have made unusual progress in erudition, logic and rhetoric. The articles are well written, the poetry dealing often with ideal beauty, expressed in exquisite rhyme, and the prose compositions have a liveliness and freshness not often found in college periodicals.

The youngest institution of learning, but one still quite interesting in its youthfulness, is

THE SUMMER SCHOOL OF THE SOUTH,

which held its sessions during the summer of 1900 at Father Manly's Hall, near Emmitsburg. It is the result of efforts put forth by a number of Catholic gentlemen, who felt that vacation time might be spent enjoyably and usefully among the green hills of Western Maryland. The sessions were well attended, the lectures interesting and instructive. As a permanent organization, with great power for good, all Catholics welcome the Catholic Summer School of the South. It is still only a venture, but its results are, thus far, quite satisfactory to its worthy promoters. May its light shine out brilliantly during the coming century! May it, in union with all other Catholic institutions of the land, grow and prosper until it reaches the ideal of the eloquent Bishop of Peoria:

> "Our scattered knowledges together bind,
> Our freedom consecrate to noble aims,
> To music set the visions of the mind,
> Give utterance to the truth pure faith proclaims;
> Lead where the perfect beauty lies enshrined,
> Whose sight the blood of low-born passion tames."

From a literary point of view, the Church of Western Maryland cannot boast of great achievements. In fact, her sweetest singer laments:

"I sing, in a voice too low
To be heard beyond to-day,
In minor keys, of my people's woe,
But my songs pass away.
To-morrow hears them not—
To-morrow belongs to fame;
My songs, like the birds', will be forgot,
And forgotten shall be my name."

The "Ladies of the Confederacy" would, no doubt, be shocked if they knew that the Church of Western Maryland lays claim to Father Ryan, the poet-priest; that he was not born at Norfolk, Virginia, where they have erected a monument to his memory, but at Hagerstown, Maryland, where his baptism is recorded at St. Mary's Church. His parents were living in Hagerstown up to 1838, and in that year he was baptized by Rev. Timothy Ryan. When a boy of seven or eight years, he was taken to St. Louis, received his early training under the Christian Brothers; his ecclesiastical studies he made at Niagara, New York, and was ordained to the holy priesthood. All that Western Maryland can lay claim to is his birth and baptism; for the rest, he is the property of the Church and the nation. At the breaking out of the war he became a Confederate chaplain. In 1870, he became pastor of St. Mary's Church, Mobile, Alabama. He died April 23, 1886. His funeral oration was preached by our own Bishop O'Sullivan. Mr. John Moran, of Washington, in an admirable memoir, says of him:

"Father Ryan's was an open, manly character, in which there was no dissimulation. His generous nature and warm heart were ever moved by kind impulses and influenced by charitable feelings, as became his priestly calling. We may readily believe him when he tells us that he never wrote a line for hate's sake. He shrank instinctively from all that was mean and sordid. Generosity was a marked trait of his character, an ennobling principle of his nature, the motive power of his actions, and the mainspring of his life. Friendship was likewise congenial to his taste, if not a necessity of his nature, and, with him, it meant more than a name. It was a sacred union formed between kindred spirits—a chain of affection whose binding link was fidelity. Never was he false to its claims, nor known to have violated its obligations. Hence, he was highly esteemed during life by numerous persons of all classes and denominations, for his sympathies were as broad as humanity and as far-reaching as its wants and its miseries; yet, he was a man of deep conviction and a strict adherent to principle, or what he conceived to be principle, for we find him, long after the war, still clinging to its memories and slow to accept its results, which, he believed, were fraught with disaster to the people of his section. A Southerner of the most pronounced kind, he was unwilling to make any concession to his victorious opponents of the North which could be withheld from them. Perhaps, upon reflection, it may not appear wholly strange or inexplicable that he should have so acted. There was, at least, some

foundation for his fears with regard to the ill fate of those of his section. Though peace had been proclaimed, the rainbow of hope did not encircle the heavens or cast its peaceful shadow over the South. Dark clouds loomed up over that fair and sunny land, ominous of evil, for they were surcharged with the lightning of passion. The chariot wheel of the conqueror had laid waste and desolate the land. No one knew, precisely, what would follow, for passion's dark spirit was abroad and ruling in high places. Is it to be wondered at if some refused to bow and kiss the hands that were uplifted against them? Among such was Father Ryan. But how differently Father Ryan acted when the oppressed people of the South were restored to their rights; and when the great heart of the North went out in sympathy towards them in their dire affliction during the awful visitation of the yellow fever, when death reaped a rich harvest in Memphis and elsewhere, and a sorrow-stricken land was once more buried in ruin and desolation, it was then, indeed, that Father Ryan and all good men beheld the grand spectacle of the whole North coming to the rescue of the afflicted South with intense and sublime admiration. He then saw for certain the rainbow of peace span the heavens; and, though his section was wailing under the hand of affliction, he yet took down his harp, which for years had hung on the weeping willows of his much-loved South, and, with renewed vigor and strength of heart, again touched its chords, and drew forth, in rich tones and glorious melodies, his grand poem,

'Reunited.' Then it was that the star of peace shone out in the heavens, resplendent with the brightness and purity of love, and dispelled the dark and foul spirit of hate which had poisoned the air and polluted the soil of free Columbia. Then, too, the angel of affliction and the angel of charity joined hands together, and pronounced the benediction over a restored Union and a reunited people."

Father Ryan enjoyed a widespread reputation as an editor, lecturer and poet. His poems are patriotic and religious; they are full of feeling, beauty and sadness. Although he has taken a strong hold on the Southern people, it is only for the time. His patriotic poems will not live—they are associated with a lost cause—and posterity will heed his pathetic appeal:

"Furl that banner, for 'tis weary;
Round its staff, 'tis drooping dreary;
Furl it, fold it, it is best:
For there's not a man to wave it,
And there's not a sword to save it,
And there's not one left to lave it
In the blood which heroes gave it;
And its foes now scorn and brave it—
Furl it—hide it—let it rest."

The most polished of his poems—one "not born to die"—is the

SONG OF THE MYSTIC.

I walk down the Valley of Silence—
Down the dim, voiceless valley—alone!

And I hear not the fall of a footstep
  Around me, save God's and my own;
And the hush of my heart is as holy
  As hovers where angels have flown!

Long ago was I weary of voices
  Whose music my heart could not win;
Long ago was I weary of noises
  That fretted my soul with their din;
Long ago was I weary of places
  Where I met but the human—and sin.

I walked in the world with the worldly;
  I craved what the world never gave;
And I said: "In the world each Ideal,
  That shines like a star on life's wave,
Is wrecked on the shores of the Real,
  And sleeps like a dream in a grave."

And still did I pine for the Perfect,
  And still found the False with the True;
I sought, 'mid the Human, for Heaven,
  But caught a mere glimpse of its Blue;
And I wept when the clouds of the Mortal
  Veiled even that glimpse from my view.

And I toiled on, heart-tired of the Human,
  And I moaned, 'mid the mazes of men,
Till I knelt, long ago, at an altar,
  And I heard a voice call me. Since then
I walk down the Valley of Silence
  That lies far beyond mortal ken.

Do you ask what I found in the Valley?
  'Tis my Trysting Place with the Divine,

And I fell at the feet of the Holy,
  And above me a voice said, "Be mine;"
And there arose from the depths of my spirit
  An echo—"My heart shall be thine."

Do you ask how I live in the Valley?
  I weep—and I dream—and I pray,
But my tears are as sweet as the dew-drops
  That fall on the roses in May;
And my prayer, like a perfume from Censers,
  Ascendeth to God night and day.

In the hush of the Valley of Silence
  I dream all the songs that I sing;
And the music floats down the dim Valley,
  Till each finds a word for a wing,
That to hearts, like the Dove of the Deluge,
  A message of Peace they may bring.

But far on the deep there are billows
  That never shall break on the beach;
And I have heard songs in the Silence
  That never shall float into speech;
And I have had dreams in the Valley
  Too lofty for language to reach.

And I have seen Thoughts in the Valley—
  Ah! me, how my spirit was stirred!
And they wear holy veils on their faces;
  Their footsteps can scarcely be heard;
They pass through the Valley like Virgins,
  Too pure for the touch of a word!

Do you ask me the place of the Valley,
  Ye hearts that are harrowed by Care?

It lieth afar between mountains,
And God and His angels are there;
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer.

"Erin's Flag" is full of fervid feeling, but it is not fine poetry. "The Sword of Robert Lee" is a masterpiece in its way. It may live a long time, but it, too, will be forgotten. Father Ryan is also the author of "A Crown for Our Queen." It is a book for May devotions. In it he speaks of the privileges of our Blessed Mother, in pious, earnest, poetic prose.

James McSherry, the author of the well-known *History of Maryland*, was born in Libertytown, Frederick County, July 29, 1819, and died in Frederick City, July 13, 1869. His father was a native of Adams County, Pennsylvania; his mother's maiden name was Ann Sappington. She was a member of the highly respected family of that name, many of whom still reside at Liberty. James McSherry was educated at Mount St. Mary's College, where he was graduated in 1838. He studied law with Gen. James M. Coale in Frederick, and was admitted to the bar in 1840. Being of a literary turn of mind, he wrote a great deal for the Catholic press. He was one of the most frequent and ablest contributors to the *United States Catholic Magazine*, also to the *Metropolitan Magazine.* He often lectured throughout the country for the benefit of Catholic charities. In 1846, he published *Père Jean, the Jesuit Missionary*, which became quite

popular, and was republished in 1860 under the name of *Father Laval.* In 1851, he published *The Days of James the First*, which ran through many editions. In 1858, he delivered the address at the golden jubilee of Mount St. Mary's College, his *alma mater.* This discourse was very much admired as a masterpiece of eloquence and erudition. Scharf's history says of him:

"But he is better known by his *History of Maryland*, published in 1848, in which the principal events of Maryland history are compressed into a popular form, such as would interest and instruct the general reader. The settlement of the colony, its rise and progress, troubles and revolutions, and its periods of peace and prosperity, are all told in simple narrative, at once attractive and instructive. Only those battles of the Revolution in which the sons of Maryland were engaged are dwelt upon by the historian. He avoided the strife of politics, and the contentions of parties in that period of the country's history embracing the adoption of the Constitution of the United States, when the foundations of political parties were laid, have no place in this history; yet, being the second history of Maryland, and treating its subjects with fullness and fairness, it will always retain a prominent place in the libraries of her sons."

Father Jenkins' *Handbook of English Literature*, a work noted for fairness, says of McSherry's history: "It shows ability and industry, but does scanty justice to the Catholic Church, and ignores entirely the Catholic colleges then flourishing in the State, even his

own *alma mater* at Emmitsburg." Nevertheless, we must admit that James McSherry was intensely Catholic, a religious man, and his love for the Church pervades all his writings and lectures.

The poet, George Henry Miles, although a native of Baltimore City, belongs to Western Maryland, because he lived many years at Emmitsburg, where he held a professorship at Mount St. Mary's. It was here that he wrote his best-known works—two dramas, *Mahomet* and *De Soto; Christine*, a charming story, in verse; three tales—*The Truce of God*, *The Governess*, and *Loretto, or The Choice.* He wrote many shorter compositions, all of which show good taste, and some of them bear the stamp of real genius. He is original in thought, his imagination is far above the ordinary, and his writings breathe a lofty Catholic spirit. He was born in 1824 and died in 1871. *The Student's Handbook of Literature*, edited by Rev. George E. Viger, of St. Charles' College, says of Mr. Miles: "In our opinion, he is the loftiest and best of our American Catholic poets."

The nuns of the Visitation Academy at Frederick have made a number of highly creditable translations of French and German works, but, as they shrink from publicity, they have used them for their own edification, not permitting them to go into print.

It is well known that much of Mother Seton's time was devoted to writing. She turned into English several French works on ascetic subjects, which are still used as meditations and spiritual reading by her

spiritual children. She composed, also, a few hymns, of rare merit, with the sweetest of which we shall end our faulty sketch:

Jerusalem, my happy home,
  How do I sigh for thee!
When shall my exile have an end,
  Thy joys when shall I see?

No sun or moon, in borrowed light,
  Revolves thine hours away;
The Lamb on Calvary's mountain slain
  Is thy eternal day.

From every eye He wipes the tear,
  All sighs and sorrows cease;
No more alternate hope and fear,
  But everlasting peace.

The thought of Thee to us is given,
  Our sorrows to beguile;
T' anticipate the bliss of Heaven
  In His eternal smile.

THE END.